THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

The Confirmation Vow.

'T is done, the vow is on thee, thou art bound,
By obligations lasting as thy life,
To walk the paths where faithful saints have found
A deadly contest, yet a glorious strife;
And met the world's cold scorn and colder frown,
And them enduring gain'd a martyr's crown.

'T is done, and thou art nobly pledged to love
The course of virtue and the cause of God,
To give thy thoughts to heaven, to things above,
To tread the steps thy Saviour Jesus trod,
To trample to the dust all earthly dross,
And meekly bending bear a Christian's cross.

'T is done, attending cherubs heard the vow
Thy faltering lips were struggling to express:
Rejoicing angels saw the trembling bow,
The token of assent and of distress;
And with expanded wings they heavenward bore
The joyous news, 'one contrite sinner more.'

'T is done, in conscious weakness thou hast given
Thyself a servant to the Father, Spirit, Son,
At once an advocate, and heir of heaven,
And champion of the Eternal One.
Then nobly fight, the spoils of conquest share:
Before thee lies a crown, behind despair. C. R. A.

THE CHURCHMAN.

SATURDAY, AUGUST 9, 1834.

Rev. Mr. Mason's Convention Sermon.—Appended to the following communication was a request that it might be inserted in the Churchman of last week. The request would have been complied with, had the article been received in time: but it was not received until the whole impression of the last Churchman was worked off.

In the Churchman of the 19th, which for the first time has met my eye on the 28th of this month, are contained some remarks on the Convention Sermon lately preached by the Rev. Mr. Mason, in the Diocese of New-Jersey. The interest of the subject might justify a larger demand upon the courtesy of your pages than at this moment I am even tempted to make. But the temptation at least extends to the offer of a plea against the single though popular support by which the objections on your columns are sustained. That support is derived from the presumed contrariety between the sentiments of Mr. Mason and those of the Coadjutor Bishop of Pennsylvania. To me—let it be said in passing—it appears that, in a very important point, the author of the sermon has no need to sharpen any weapon of defence against the tempered and logical acumen of the prelate.

The Church—as defined by Mr. Mason—the Church Catholic and the Bible can never war. The Bible is the letter, and the Church is to give meaning to the letter—is the law, and the Church is to signify the intention, the interpretation of the law. This Mr. Mason maintains, and this the Bishop in his charge does not deny. In one sense, if we understand the Rule of Faith to signify "the final resort," the Bible is the Rule of Faith. But in another sense, which Mr. Mason has sufficiently explained, the Bible is not the Rule of Faith. And why? Because, in the language of Bishop Onderdonk,* "the Bible is the secure means of ascertaining the Rule of Faith;" and it is plain that the means of ascertaining a thing can never be that thing itself.

In the true and only legitimate sense, therefore, *the Bible, interpreted by the Catholic Church,* is the sole and alone to be recognised Rule of Faith, that by which Christians are to form their religious creed.

With these observations, to be hereafter extended, I close; yet not before I add—to sustain the main feature of the Convention sermon—this sorites.

Jesus Christ has promised that his Church shall not be destroyed;

But if she fail from the fundamentals of faith, she would be destroyed;

Therefore she cannot fail from the fundamentals of faith.—Again,

If the Church cannot fail from the fundamentals of faith, she is infallible in fundamentals of faith.

But the Church cannot fail from the fundamentals of faith;

Therefore she is infallible in fundamentals of faith.

Cæsariensis.

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* P. 25 or 28, near the end of the charge.

Remarks.—We did not refer to Bishop Onderdonk's Charge as a "support" for our objections. Our design was not to disprove the views of the Convention sermon, but to disclaim them as the doctrine of the Church. The charge on the Rule of Faith had been well received both at home and in the mother Church, and we therefore adduced it as a fair expression of the sentiments of the Church, on the subject of which it treats, and consequently as a proof that the Convention sermon did *not* express the sentiments of the Church on the same subject. If Cæsariensis can show that the sermon and the charge agree, then we have missed our mark. But he cannot. He quotes from the charge the sentence, "The Bible is the secure means of ascertaining the Rule of Faith," and then remarks that "the means of ascertaining a thing can never be that thing itself." This is egregious trifling. If it means any thing it means that neither the paper and the binding, nor yet the letters and words of the Bible constitute the truths contained in it! The writer should not rest so important a truth as this on his naked dictum; he should establish it with another "sorites." The truth is that all admit the Bible to be the secure means of ascertaining the Rule of Faith, and nothing more. But the question is, To whom is it a secure means? Whose province is it to ascertain the Rule of Faith from the Bible? Bishop Onderdonk says it is a secure means to the individual; that it is the province of private judgment to ascertain the Rule of Faith directly from the Bible. And this we say is Protestant ground, and the ground of our Church. The Convention sermon, as explained by Cæsariensis, says that the Bible is a secure means only to the Church, and that it is the province of the Church to ascertain from it the Rule of Faith: that to the individual the Bible is an *insecure* means, inasmuch as he must look to the Church for interpretation, and that it is the province of private judgment to ascertain the Rule of Faith, not from the Bible alone, but from the Bible as interpreted by the Church. Now this doctrine we disclaim in behalf of our Church: as unauthorized by her standards, and uncongenial with her spirit. In this particular the charge and the Convention sermon are opposed, and Cæsariensis cannot make them agree.

But we dismiss the consideration of Bishop Onderdonk's charge and of Mr. Mason's sermon. Our concern for the present is only with our correspondent; and we must confess our unfeigned sorrow and deep mortification that any Churchman can be found to offer for insertion in a Protestant journal such sheer popery as Cæsariensis has written. "The Bible is the letter, and the Church is to give meaning to the letter: is the law, and the Church is to signify the intention, the interpretation of the law!" If this be not popery, what is? To every individual the Bible is no more than a letter—a dead letter—the meaning of which can only be ascertained from the Church. The Bible prescribes laws, but no individual can tell what they are, until the Church interprets them. Certainly there is no exaggeration, no unfairness in saying that this is downright popery. It is the very essence of popery; the very germ of all its monstrous excrescencies. It surrenders entirely the Protestant ground, and opens the way for the Romanist to proclaim as true all the errors which ignorance and superstition have engrafted on his Church. It is in vain for Cæsariensis to restrict himself to the fundamentals of faith. Once give up the power of determining for yourself, and from the Bible, what are the fundamentals of faith, and invest the Church with this power in your stead, and you must receive whatever the Church chooses to impose.

We say that this is the dividing line between Protestantism and Romanism, and we would to God that we could make the reader comprehend the repugnance of these two systems. They are *toto cœlo* different: as opposite as light and darkness. The spirit of the one is the spirit of liberty, and contains the elements of all that can give dignity and elevation to man: that of the other is the spirit of slavery, and clears the way for the domination of unbounded despotism. The religion of the Protestant is an affair between his conscience and his God. He regards his Bible as a transcript of the mind of God, and as therefore necessarily and alone infallible. It is God's Word; it cannot err, it cannot deceive. And he regards it as his inestimable privilege, his ineffable glory, that he can go directly to the Bible, and have his own mind brought into *immediate* contact with the mind of Jehovah. He is not intoxicated with any wild notions of independence. He owns a limited dependence on the Church. He feels such a sense of dependence as every sound mind delights to cherish on the opinions of the wise and the good. He owns his dependence on the Church for the various and invaluable, nay, *indispensable* helps which she affords for the interpretation of the sacred volume. Such a dependence as this is part of his nature as man. The Protestant not only confesses it, but he gratefully accepts all the wisdom and the labors of the Church as auxiliaries—indispensable indeed, but still nothing more than auxiliaries—for ascertaining the sense of the Bible. He avails himself of all the helps he can obtain, but the important question, "What is the sense of the Bible?" ultimately devolves on himself, and he neither does nor can delegate the power of answering it for him to any man or any body of men on earth. In this respect he is strictly INDEPENDENT of the whole earth, and made to feel the dignity, the awful yet glorious responsibility of a moral agent standing face to face with his God. Ignorance, no matter how extreme, does not alter the case. The unlettered slave is in this respect on a level with an Augustine, or a Massilon; a Calvin, or a Cranmer. The former is dependent on his friend or his minister to read the Bible to him; the latter are dependent on auxiliaries of a different kind. All are dependent, in different degrees, on the testimony, the fidelity and the learning of their fellow-men. But when the slave hears the Bible read he is called on as a Protestant to decide for himself what it means; and a Newton, or a Locke, can do no more. Thus, with the Bible before them, all as Protestants are brought into the *immediate* presence of God; all are made to receive the law directly from Jehovah. The learned beholds the ignorant possessed of the same charter of liberty with himself, and he therefore sees that domination over his conscience is as impossible as it is abominable. The ignorant is made to feel that he must think and judge for himself, and he is therefore cut off from the remotest hope of shifting off his responsibility on his more learned guide. Thus in spite of his indolence, in spite of his intellectual degradation, in spite of his love of sensuality and sin, he is made to realize in himself the dignity of a moral agent, accountable *immediately* to the supreme Judge. It is thus that the Bible, in the hands of the Protestant, has been and must be the means of elevating human character. The duty and the necessity of a limited dependence on the Church, and a virtuous subordination to the wise and the good among her members he is ready to acknowledge. But in the matter of accountability to God he is INDEPENDENT. The Bible and the Bible alone is the *charter* and the *law* of his LIBERTY. And the moment that he looks without the Bible for his rule of faith, or his law of conduct, he either apostatizes from Christianity and becomes an infidel, or else he insults Christianity and demeans himself into a slave.

With the Romanist the whole case is reversed. The Bible with him, even after he has read it, and read it with all the lights of learning, is still a sealed book. He is not told that he must distrust his judgment of its contents, but he is told that he must not have a judgment to distrust. The Bible and his own soul are both mere ciphers, wanting the intervention of the Church to give them significancy. He may not say, he may not think, what the sense of the Bible is. He must regard it as a dead letter until "the Church gives it a meaning." He may read the laws of God, but he must not think for himself what they are, but must go to the Church for information. The Bible may be the final resort for the Church, but for the individual the Church is the ultimate appeal, and virtually the only arbiter. Who does not see that the way is open here for boundless domination? The individual has surrendered the charter of his liberty: he has renounced the right of deciding for himself on its meaning, and he is thus at the mercy of his spiritual guides. If he be a man of learning, he may consult the luminaries of every age, and thus escape the fetters of a meaner thraldom, though he can never enjoy a freedom worthy of his Christian vocation. But if he be an illiterate man, he is the mere captive of his priest. He has no check whatever on priestly usurpation. His Bible, if he have one, is of no use. It has no meaning except what the Church gives it. And what is the Church? Why, whatever it may be to the learned, to the ignorant it is just what his priest tells him. Thus, while on the Protestant principle the Bible is necessarily the basis of "perfect freedom," on the Romanist principle it obviously may be, and alas! too long has been the instrument of the most relentless sacerdotal despotism.

But the "sorites"—we were like to forget the "sorites." And after having detained the reader at a heavy repast on the Rule of Faith, it is no more than an act of hospitality to regale his palate with the sorites by way of dessert. Syllogisms are ticklish things. If well constructed they are irrefragable; but if a fallacy creeps in they are worse than useless, serving to show more plainly the weakness of the cause they are brought to support. Thus, when wielded by a master, they are mighty weapons: but in the hands of an inexperienced logician, they are apt to remind one of the adage "Children should never play with edged tools." We by no means insinuate that Cæsariensis is an inexperienced logician, but we may safely say that his syllogisms are not very happy specimens of the art. The minor proposition of the first part of the "sorites" is, "But if the Church fail from the fundamentals of faith, she shall be destroyed." True: and how do we know she is not destroyed? The answer is, because she possesses the fundamentals of faith. Here it is assumed that the fundamentals of faith *may* be ascertained independently of the Church, and *must* be thus ascertained in order that we may have a proof of the existence of the Church. In other words, the minor proposition of the syllogism assumes as true the very point which the entire syllogism is intended to prove false.

It would be easy to show other fallacies. Thus in the first syllogism "shall not" in the major proposition slides into "cannot" in the conclusion. Not to "fail from" in the premises, means *not to fall away,* and in the conclusion, it means *not to err, not to be deceived.* In the second part, "cannot fail from," and "infallible," are taken in the same sense, so that the whole is a mere repetition of truisms. And if proper words are used, the upshot of the whole "sorites" is to prove what is assumed in the first proposition, and what no Christian doubts, *viz.* the *indefectibility* of the Church, while the point of *infallibility* is not even touched. Will Cæsariensis attempt to show that they are the same? If he does, we forewarn him, that he will as surely lose himself in metaphysics as he has now lost himself in dialectics.

Non tali auxilio, we suppose Mr. Mason exclaims. But let not Cæsariensis be blamed. He has made as good a syllogism as can be made for his purpose. For the truth is, and an abcdarian in theology may see it, that every attempt at a proof of this kind necessarily defeats itself. In proving from the Scriptures the infallibility of the Church, we transfer infallibility from the Scriptures, and thus destroy the very ground of our conclusion, and set ourselves adrift on the sea of skepticism. Hence it must needs be, 1. that every syllogism framed with a view to such a conclusion contains a fallacy; and, 2. that the conclusion itself, involving as it does a denial of the sufficiency of the Scriptures as the Rule of Faith, lands its adherent on infidel ground.

CATECHETICAL.

All who are interested in the religious education of the young should read the following. It has been written for the Churchman, and as the design and execution of the plan are both excellent, we hope the author will be induced to continue it.

Q. What do you mean by religion?

A. Religion is that intercourse between God and man which arises from a manifestation, on God's part, of himself and his perfections, and of his will with regard to the duties he requires; and, on man's part, a capacity and readiness to receive and improve those discoveries, and to conform to all the significations of that will.

Q. Under how many heads may the great principles of all religion be comprised?

A. Under the following: namely, the existence of a Deity, and his essential attributes; that worship which is becoming and due to such an infinite Being; the immortality of the soul; and a state of rewards and punishments after this life.

Q. By what method do we come to the knowledge and belief of these great truths?

A. By those discoveries which God has made of his nature and will to mankind, without which they must for ever have remained ignorant of them.

Q. To whom were those communications made?

A. To Adam, Noah, and the patriarchs; and they were conveyed by tradition from one generation to another, and became the sole sources of divine knowledge to the heathen world.

Q. Do you mean, then, to say that the knowledge of what is usually called natural religion, in its just extent, is wholly and originally owing to divine revelation?

A. I do: for it is admitted by all, that the world once knew the true God, and no other; him the righteous Noah preached to his sons, and they to their posterity; and some vestiges of this original revelation continued long among the nations.

Q. In process of time what happened?

A. When, through the negligence and corruption of mankind, true religion had become in a great measure defaced with the grossest superstitions and idolatries; it pleased God to republish the divine law, and to separate a peculiar people for the preservation of it.

Q. Why was this revelation confined to one particular nation?

A. It was necessary at that time, and in that state of things. All the rest of the world was immersed in idolatry and superstition; and without those distinctive rites which were designed to separate the Israelites from the rest of mankind, they would probably have been soon involved in the common idolatry.

Q. Was not this special covenant made with a particular people inconsistent with the universal providence and goodness of God toward mankind?

A. By no means; the Mosaic law repealed or altered nothing of the ancient primitive religion, beyond what the progressive development of the design of infinite wisdom absolutely required. Its principal end was to restore and preserve the worship of the one true God, and was designed to prepare the way for that more perfect dispensation which was to succeed it.

Q. Was then the Mosaic institution imperfect?

A. It was admirably adapted to the purposes for which it was intended; yet it was imperfect, as being only one part of the grand revelation of the divine purpose to save mankind, through the Redeemer promised from the beginning; and also as being designed for one nation, and not for the whole world.

Q. What is that last and perfect dispensation of religion to which the Jewish economy was preparatory?

A. The Christian dispensation, which is designed and fitted for universal extent, and is accompanied with all the evidences of a divine original that are necessary to procure its reception in the world.

Q. What do you mean by the Christian dispensation?

A. I mean that revelation which God made of his will by his Son Jesus Christ; and which contains the doctrine he declared to men, the manner in which he spent his life on earth, and the principal things done by him in order to procure our redemption.

Q. What is this revelation called?

A. It is called the New Testament, the New Covenant, and the Law or Covenant of Grace.

Q. Why is it called the New Testament?

A. On account of the inheritance which the Son of God, by his death procuring remission of our sins, has left unto us; for no testament or will can be valid until after the death of the testator. (Heb. ix. 16, 17.)

Q. Why is it called the New Covenant?

A. Formerly all covenants were confirmed by the blood and death of some living creature; and the Christian dispensation may be considered as the covenant of God the Father with mankind, which was to receive its ratification by the blood of Christ. (Heb. viii. 8. Jer. xxxi. 31.)

Q. Why is it called the Covenant of Grace?

A. Because it procures that pardon of sin and that justification which the old law did not promise, and could not give; because this covenant is not confined to the Jews only, but extends to all nations; because it is freed from the burdensome ceremonies of the old covenant, which were but types and shadows of the new; and because under it we receive larger effusions of the graces of the Holy Spirit, whereby we are enabled to yield obedience to that which is commanded.

Q. How are the books of the New Testament divided?

A. Into historical, doctrinal, and prophetical books.

Q. Which are the historical books?

A. The four Gospels, and the Acts of the Apostles.

Q. Which are the doctrinal books?

A. The fourteen Epistles of St. Paul, and the seven Catholic Epistles, so called because they were chiefly addressed to the converted Jews dispersed throughout the Roman empire.

Q. Which are the prophetical books?

A. The only prophetical book is the Revelation of St. John.

Q. Which books are placed first in order?

A. The Gospels are placed first, on account of the importance of their contents, which relate the history of the life, discourses, doctrines, miracles, death, resurrection, and ascension of Jesus Christ.

Q. What is the meaning of the word gospel?

A. The word gospel is derived from the Saxon words GOD or GOOD, and SPEL, *word* or *tidings,* and denotes God's word or *good tidings;* but in the New Testament this term is confined to the glad tidings of the actual coming of the Messiah, and in its general acceptation signifies the history of the life and actions of our Lord Jesus Christ.

Q. Who wrote the gospels?

A. They were written by two *apostles,* Matthew and John, and two *companions* of the apostles, Mark and Luke.

Q. What was the design of the evangelists in writing the gospels?

A. It was, doubtless, to confirm the Christians of that and every succeeding age, in their belief of the truth that Jesus is the Messiah, the Son of God, through whom alone they can obtain eternal life.

Q. Do the four evangelists agree in their respective narratives?

A. Yes, in every thing of importance, whether doctrinal or historical, there is such a manifest agreement between them as is to be found in no other writings whatever; and the trifling variations that appear to exist admit of easy solution.

Q. Who is supposed to have written first of all the evangelists?

A. St. Matthew is generally allowed to have written first, and the priority is constantly given to his Gospel by all the primitive fathers.

Q. Who was St. Matthew?

A. St. Matthew, surnamed Levi, was a native of Galilee, a Jew by descent, and a tax-gatherer under the Romans in Capernaum, a maritime town on the sea of Galilee. While employed in the duties of his office, Jesus called him to be an apostle, and a familiar attendant on his person.

Q. What became of St. Matthew after our Saviour's ascension?

A. He continued at Jerusalem with the other apostles, and with them, on the day of Pentecost, was endowed with the gift of the Holy Ghost. The common opinion is, that he afterward travelled into Parthia and Ethiopia, and was put to death at Naddaver, a city in that country: but this is contradicted by the account of Heracleon, a disciple of Valentinian, who is cited by Clement of Alexandria.

Q. Who is the second evangelist?

A. St. Mark, also called John. (Acts xii. 12.) We learn from the New Testament that he was "sister's son to Barnabas;" (Col. iv. 10;) and Epiphanius affirms that he was one of the seventy disciples. He was converted to Christianity by some of the apostles, probably by St. Peter, whose companion he was in all his travels, and by whom he is styled "*son*" in chap. v. 13, of his first epistle.

Q. What other facts are recorded of St. Mark in the New Testament?

A. It is mentioned that he went from Jerusalem to Antioch with Barnabas and Saul; and not long after he set out from Antioch with them upon a journey, which they undertook by the direction of the Holy Spirit, for the purpose of preaching the Gospel in different countries.

Q. Did he continue with them during their journey?

A. No; he soon left them, and returned to Jerusalem; (Acts xiii. 13;) afterward he accompanied his uncle Barnabas to Cyprus, (Acts xv. 37-39;) and subsequently accompanied Timothy to Rome, at the express desire of St. Paul, during his confinement in that city. (2 Tim. iv. 11.)

Q. Are any further circumstances recorded of him in the New Testament?

A. No; but it is believed upon the authority of ancient writers, that from Rome he went into Asia, where he found St. Peter, with whom he returned to that city, and there wrote his gospel in sixteen chapters at the request of the disciples in that place.

Q. Where did St. Mark preach his gospel?

A. In Egypt, in Ethiopia, in Alexandria, and the parts adjacent, where his ministry was eminently successful. From Eusebius, Epiphanius, and Jerome, we learn that he organized a Church in Alexandria, and became its first bishop.

Q. Where did St. Mark die?

A. Jerome states that he died and was buried in Alexandria, in the eighth year of the reign of Nero. It is not certainly known whether he died a natural death, or suffered martyrdom.

Q. Who is the third evangelist?

A. St. Luke, who, according to Eusebius, was a native of Antioch, by profession a physician, and a companion of the apostle Paul. He wrote his gospel in Achaia, after St. Matthew and St. Mark had written theirs. It is affirmed, by the unanimous voice of antiquity, that St. Luke wrote his gospel for the benefit of Gentile converts, as may also be inferred from his dedicating it to one who had been a pagan. The place and manner of his death are not known.

Q. Who is the fourth of the evangelists?

A. St. John: he was a Galilean by birth, and younger brother to James, both sons of Zebedee and Salome. Our Lord surnamed him and his brother, *Boanerges,* or the sons of thunder, with reference to the zeal and courage with which they would declare the great truths of the Gospel.

Q. Upon what occasion did St. John write his gospel?

A. He wrote at the request of his disciples, the bishops of Asia, and of the Christians of the neighboring provinces; with a view to correct the early heresies of those times, particularly those of Ebion, Cerinthus, the Nicolaitanes, and Gnostics, who denied the divinity of Jesus Christ.

Q. Where did St. John exercise his apostolic office?

A. According to Eusebius he proceeded to Asia Minor, where he founded the Churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, and Laodicea. He was banished to the isle of Patmos toward the close of Domitian's reign, where he wrote his revelation, and remained several years, until recalled by the Emperor Nerva. He then settled at Ephesus, where he died in the hundredth year of his age, in the third year of the reign of the Emperor Trajan.

Q. Is there sufficient evidence that the books we now have under the names of Matthew, Mark, Luke, and John, were written by the persons whose names they bear?

A. Yes; we receive the books of the New Testament as the genuine works of those whose names they bear, for the same reason that we receive the writings of Xenophon, of Cæsar, of Tacitus, and of Virgil: namely, because we have the uninterrupted testimony of ages to their genuinenesss, and have no reason to suspect imposition. They have been acknowledged as such by every Christian Church in every age. There are allusions to them, or quotations from them, in the earliest writers, as far back as the age of the apostles, and continued down in a regular succession to the present hour; they were received as genuine histories, not only by the first Christians, but by the first enemies of Christianity, and their authority was never questioned by the ancient Heathens or Jews.

J. M. K.

From the Christian Watchman.

IT HAPPENED.

A Dialogue between a Western Hunter and an Atheist.

Hunter. I say, stranger, what's that 'ere thing you've got in your hand, that looks so speckled like?

Reasoner. This! It's the "Free Enquirer."

Hunter. The what? I tell you what, mister, you needn't think to throw your flings out that way at a fellow. I asked you a civil question, and you needn't think to name a body the free enquirer for it. We are used to making free in our country.

Reasoner. You are mistaken in my meaning. It was this paper I called the Free Enquirer, not you.

Hunter. Hay! that thing?—What d'ye call it? a paper and free enquirer, too! now, if that ain't funny, I don't know.

Reasoner. I see you do not understand me, and I must explain. This thin white sheet is called paper—feel it. These black marks are letters printed on it, and we read the words that they make, when they are put together.

Hunter. Read! O, I mind now; mammy used to tell us, that in the settlements, people went to school and learnt to read; and she said how daddy and her couldn't read; that was the reason they didn't take any books with 'em when they moved out on to the range. But I never heard about newspapers, and free enquirers.

Reasoner. This is a book, (*showing one.*)—See—it is made of paper like this; and then it is folded up, and bound between pasteboards, and covered with leather, so as to keep it safe.

Hunter. Well now, stranger, since I find you didn't mean to make fun of a body, I hope you won't take any pride in what I said; and I'd like to know more about that paper, as you call it. What's it for?

Reasoner. It's a newspaper, published in New-York, to expose the superstitious notions about religion.

Hunter. How does it do that?

Reasoner. Why it comes right out, and says, that all religion is nonsense, and religious people are all fools or hypocrites.

Hunter. I don't understand that somehow. There was John Davis that used to be a roarer to fight, and get drunk, and swear, and play cards; and he went away off to camp-meeting, and got religious; and ever since then he's the civilest, best behaved, soberest, honestest fellow all about. I reckon, if you were to hear him talk, you'd think so.

Reasoner. Psha! it's all a delusion—all a pack of nonsense, I tell you.

Hunter. Well, now, I'd like you to tell me what made him leave off his old capers all of a sudden.

Reasoner. The fellow got frightened by their screaming and shouting.

Hunter. I don't think so. He's not so easy frightened, though he won't fight now; but I seed him one day in a fix that I reckon you wouldn't like to be in. Every body else seemed scared but him, and he wasn't more afraid than you are now.

Reasoner. Ah, yes! I know they have courage enough about common things; but they are afraid of the devil, and hell, and all that.

Hunter. Why, stranger! see here now,—an't you afraid of the devil?

Reasoner. I!—nonsense—there is no devil.

Hunter. Hay? No devil! How do you know?

Reasoner. Know? Did you ever see the devil?

Hunter. No. But I never seed every thing.

Reasoner. Did you ever see any body that had seen him?

Hunter. No. But John Davis says there is a devil.

Reasoner. John Davis is a fool; and all this nonsense is a pack of lies.

Hunter. Halloo, stranger, you'd better not call John Davis a fool—I tell you he ain't no fool, and he'd lick you in a minute—that is, if he'd fight. But he's a clever fellow, any how, and I wont hear him abused behind his back.

Reasoner. I didn't mean to abuse him; you must not mind such expressions; I only want to convince you of the folly of religion.

Hunter. Well, then, you may go on. I begin to feel curious to know how you found out it was all a pack o' lies.

Reasoner. If you read the Free Enquirer, you'd see.

Hunter. Does that say so? How does that know?

Reasoner. Why, Mr. Owen, and Miss Wright, and Mr. Jennings, carry on the paper, and they go on to prove that there is no God; and so religion can't be true, because it pretends to be minding the word of God.

Hunter. No God! no hell! no devil! Hurra! May be if I won't have a frolic. Why, then, a body can get drunk, swear, and fight, and if he should kill a fellow, it would be no great matter. But stop. How do they know? I don't like to be cheated.

Reasoner. Why they say it's just a superstitious notion the people have. Nobody ever saw God; and people can't be expected to believe contrary to the evidence of their senses.

Hunter. No, to be sure. But then John Davis says, how that God made the world. If there ain't no God, who did make the world?

Reasoner. Make the world, indeed! How do you suppose he'd go about to make the world?

Hunter. I don't know nothing about it. I asked you to tell me how the world come, if God didn't make it.

Reasoner. Come! It didn't come—it always was.

Hunter. How do you know that?

Reasoner. Why, Reason teaches us so. If there wan't something always, how could any thing ever happen to be?

Hunter. That's what I don't know. And I'll tell you another thing I don't know. If this world always was, without any maker, did it make itself?

Reasoner. Make itself! Ha, ha, that's a good one!—Why, don't you know that the earth is dead matter? It couldn't make itself, nor any thing else.

Hunter. Well, so I should judge; and if it couldn't make any thing, because it ain't alive, I wonder how it could change so much. The water runs, trees grows, leaves falls and puts out again, fire burns up a heap of truck, creatures and birds and fishes, and mankind too, lives and dies, and nobody makes 'em. I can't understand that. *They* didn't always be, I know.

Reasoner. That's only the fortuitous concurrence of circumstances.

Hunter. The what?

Reasoner. Why, its—its—it just happens so.

Hunter. It's a queer sort of fixen, any how. I wonder if such things as this here rifle ever just happen so, without being made. Where did you say that 'ere free enquirer come from?

Reasoner. From New-York.

Hunter. Who did you say made it.

Reasoner. Mr. Owen, Miss Wright, and Mr. Jennings, write the pieces in it, and then get the printers to print them.

Hunter. What is printing? How is it done?

Reasoner. They have the letters cut on little pieces of lead, (made hard somehow,) these they call types; and they pick them up, letter by letter, and put them in order so as to make words, and so on till they get all these letters set up to make one side; then they put them on a flat stone in the printing press, and black the types, and lay the paper on, and press them, and it looks like this side. Then they put up the same types in a different order to make different words, and print the other side.

Hunter. What do you call a letter? Let me see.

Reasoner. These are large letters at the top. Those small things are all letters.

Hunter. And do they pick 'em up one by one, and fix 'em so as to make the whole paper?

Reasoner. Yes.

Hunter. Now, mister, I want to ask you a few questions. Did you ever see New-York?

Reasoner. No; I am a western man.

Hunter. Did you ever see that woman and them men you talk about?

Reasoner. Who? Miss Wright, and Mr. Owen, and Mr. Jennings? No.

Hunter. Did you see the folks make that paper and print it?

Reasoner. No, I tell you.

Hunter. How do you know they did it then?

Reasoner. Can't I read? it says so.

Hunter. May be it lies. How do you know it don't lie?

Reasoner. How do I know it don't lie? I know it don't. Do you think I'm a fool?

Hunter. If you ain't, you can tell me what I ask you. It's a plain question. How do you know there is such a place as New-York?

Reasoner. Why the fellow's crazy. How do I know there are such people as Miss Wright, and Mr. Owen, and Mr. Jennings, when I've heard so much about them, and see their writings every week. Can't I believe my eyes?

Hunter. Yes, but that's the thing I want to know. How can you prove that they did write them things? To come right out, how can you prove that paper was printed?

Reasoner. Why, I know it was; it couldn't make itself.

Hunter. Yes I know that; but then couldn't it grow so?

Reasoner. A newspaper grow! What nonsense! I read about printing, and this is what they make by printing.

Hunter. As far as I can see, you don't know but what it grow'd. But couldn't it happen so?

Reasoner. Happen? No. What an absurd idea! It was made.

Hunter. I don't see but it might *happen* without being made, as easy as all this world, any how.

MISCELLANY.

From "A Voice from the Church."

REMARKABLE FACT

Concerning the Independence of several Primitive Churches, particularly the British Church.

The Cyprian Church was adjudged to be independent in the eighth canon of the third general Council held at Ephesus, in the year of Christ 431. In which canon, after the Ephesine fathers had determined the Cyprian Church to be independent from the Bishop of Antioch, they add this clause,—*Το δε αυτο και επι των αλλων διοικήσεων και τω απανταχου επαρχιων παραφυλαχθησεται,* &c. "The same shall be observed in other dioceses and in the provinces every where, that so none of the most religious bishops may invade another province which has not been for many years before, and from the beginning, under his or his predecessor's hand." In like manner Armenia the Great was exempt from dependence on any patriarchate,—as it is apparent from that order of the presidency of the most holy patriarchs, which Dr. Beveridge has published at his notes on the 36th Canon, Concil. Trullan, p. 135, from a very ancient Greek manuscript in the Bodleian Library. In which manuscript neither England, Scotland, nor Ireland are reckoned dependents on the Roman Patriarchate, as the learned reader on perusal will find. Though it is as certain that there was a complete and absolute Church settled in this island long before this manuscript order was or can be supposed to be drawn up, as that there was one at Antioch or Rome itself. For not to mention those unquestionable authorities which might be here produced to prove that the plantation of the Gospel, in this our province, was as early as the close of Tiberius' reign, we have many witnesses of an undoubted authority to attest, that before the times of the Nicene Council there was a complete Church settled in this island.

For, *first*, in the subscriptions to the first Council of Arles, convened in France before the Nicene Council, that is before the year of Christ 325, as the acts of the said council, published by Jacobus Sismondus, do attest, we meet with the names of those persons who went thither from this our island. (See Concilia Antiqua Galliæ, tom. i. p. 9, edit. Sermondi, Paris, 1529.) "Eborius, Episcopus de civitate Eboracensi," &c. Eborius, Bishop of the city of York, in the province of Britannia; Restitutus, Bishop of the city of London, in the fore-written province; Adelfias, Bishop of the city of Colonia of the Londoners. "From the same province, Sacerdos, a presbyter; Arminias, a deacon." *Secondly*, Athanasias, in his second Apology against the Arians, (p. 720, edit. Paris,) does attest that the Bishops of the Britannias were present at the Sardican Council, which Synod was convened in the consulate of Rufinus and Eusebius, in the year of our Lord 347. *Lastly*, to mention no more, Hilarius, Bishop of Poictiers, in France, in the beginning of his book, De Synodis, (p. 318, edit. Paris, 1631; which book was written about the year of our Lord 350,) sends greeting, "Britanniarum Episcopis," to the Bishops of the Britannias. This is sufficient to prove that we had a Church here in those times; and that this Church was governed by its own bishops till about the year of Christ 600, and subject neither to the Roman nor to any other foreign prelate, is a thing evidently apparent, from what Venerable Bede has recorded in his Ecclesiastic History. For when Gregory, Bishop of Rome, supposing the inhabitants of this island to be still entangled in the errors of paganism, had sent hither Augustine the monk to convert them to Christianity, he unexpectedly found, not only the Christian religion disseminated among them long before his arrival, but bishops also rightly and duly constituted; which prelates could not (in my simple judgment) be supposed the subjects of the Roman bishop, because he was so far from having any knowledge of them, that he did not believe there was one single Christian in this island. But though Augustine, at his arrival, found not the British bishops dependent on the Roman See, yet he resolves to use his utmost endeavor to make them such. In order to which, by the assistance of Ethelbert, king of Kent, as Bede tells us, (book ii. chap. 2, Eccles. Hist.,) he summons together the prelates of the adjacent provinces of the Britons, advises them to alter their ancient usages, and to accept of him for their archbishop. But they having an archbishop of their own already, to wit, the Bishop of Kaerleon; and looking upon it to be a strange and unheard of thing, that they should become subjects to a foreigner, wholly refused him and his monstrous proposal, telling him that they would not own him for their archbishop; and as to their ancient customs and usages, that they could not relinquish them without the consent and license of their own nation, whereupon they desired a second synod might be convened. At which there met seven British bishops, (whose names you may see in Sir Henry Spelman's Councils, tom. i. p. 106,) and many other learned men; who by Dionothus, or as Bede calls him, Dinooth, abbot of Bangor, gave Augustine the monk this answer,—"Be it known to you and without doubt, that we are and every one of us obedient and subject to the Church of God and Pope of Rome, and to every true and pious Christian, to love every one in his degree with perfect charity, and to help every one of them by word and deed to be the sons of God. As for any other obedience, I do not know that I owe it to him whom ye call the Pope, or that he hath a right to challenge or require to be the father of fathers. This obedience we are ready to give and pay to him and to every true Christian continually. Besides, we are placed under the government of the Bishop of Kaerleon upon Uske, who is to supervise under God over us to make us keep the spiritual way."

What treatment the British prelates found from Augustine's hand, after they had given him this answer, the reader may see in Bede, at the book and chapter now quoted, where we find this Augustine, their pretended converter, threatening them with a war, which by his instigation, (see Mr. Wheelock's notes on Bede, Eccles. Hist., book ii. chap. 2,) "Ethelfridus, king of the Northumbrians, waged against them, wherein no less than 1200 British ecclesiastics were slain at one time. After this the Romish bishop, for upward of nine centuries, exercised a supreme ecclesiastic power in this nation, though several of our kings promulged severe laws against it. But now at length his tyrannic yoke is broken off, and our Church enjoys its ancient privileges, which may that God continue to it by the most precious blood of whose eternal Son it was purchased. Amen."—*Eccles. Hist. of Socrates Scholasticus*, lib. v. chap. 8, note f.

From the Episcopal Recorder.

WEST ON THE RESURRECTION.

We are much pleased to observe that a very neat edition of Gilbert West's "Observations on the History and Evidence of the Resurrection of Jesus Christ," in a small duodecimo volume, has been published by James Loring, Boston. Mr. West's treatise has been ranked, for nearly a century, among the standard works on the evidences of Christianity. The circumstances which occasioned it are interesting, and must tend to impress every candid reader with great confidence in the honesty of his purpose and the fairness of his argument. He remarks in his introduction, that his "observations" took their rise from a deistical pamphlet in reply to the "Trial of the Witnesses." There were two answers to this, in which Mr. West found solid confutations of many of the objections which had been urged against Christianity. They did not, however, fully satisfy him with their manner of clearing the sacred writers from the contradictions charged upon them.

"This," he continues, "set me upon reading and examining with attention the Scriptures themselves, and with no other bias than what arose from the astonishment I was under at finding writers, who for above these sixteen hundred years have been reputed holy and inspired, charged with such a contrariety in their accounts as ill agreed with either of those epithets. Of the truth of this charge, therefore, I acknowledge I had great difficulty to persuade myself; and indeed it was not long before I discovered, as I imagined, the vanity and weakness of such an imputation, which, however, I cannot style altogether groundless, since it has an appearance of being founded in the words of the Gospel, though in reality that foundation lies no deeper than the outside and surface of the words: neither will I call it malicious, since having, upon further inquiry, found it to be of a very ancient date, I know not the first authors of it, and consequently can form no judgment of their intentions."

After concluding the account of his own private investigations, he adds the following remarks, which commend themselves most strongly to the attention of such as are skeptical or indifferent with respect to the claims of Christianity.

"From this account of the rise, progress, and design of the following observations, the reader will perceive, that they were first begun with the single view of obtaining satisfaction for myself upon some difficulties in the evangelical history of the resurrection; and that they are now published with the hopes of their being as useful to others as they have been to me. This is the chief, if not the sole end that a layman can reasonably propose to himself in publishing any thing upon a subject of this nature; for I am not ignorant how little reputation is to be gained by writing on the side of Christianity, which by many people is regarded as a superstitious fable, not worth the thoughts of a wise man; and considered by more as a mere political scheme, calculated to serve the power and interest of the clergy only. How absolutely groundless both these opinions are, will easily appear to any one, who will take the pains to examine fairly and impartially the proofs and doctrines of the Christian religion; proofs established upon facts, the surest foundations of evidence, and doctrines derived by inspiration from the great Author of reason, and Father of all mankind. Whoever hath either neglected, or doth refuse to make this examination, can have no right to pass his judgment upon Christianity, and should, methinks, for the same reason, be somewhat cautious of censuring those who acknowledge it to be of divine institution; especially as he will find in the list of Christians the great and venerable names of Bacon, Milton, Boyle, Locke, and Newton; names to whose authority every thing should submit but truth, to whom they themselves thought it not beneath their superior talents to submit, though she required them to believe in Christ."

From the brief memoir of Mr. West, prefixed to his observations, we make the following interesting extracts:

"But our author, like Addison, not only cultivated an acquaintance with the Muses, but also applied himself to study and recommend the truths of Christianity. In early life he is said to have entertained doubts concerning revealed religion, which were instilled into him by Lord Cobham, yet he gave sufficient proof that they were not of long duration. His 'Observations on the Resurrection of Christ' appeared in 1747, which for their intrinsic merit, and as the tribute of a layman to the cause of Christianity, were rewarded by the University of Oxford with the degree of Doctor of Laws, conferred on the author. It was his intention, as appears from a letter to Dr. Doddridge, with whom he maintained an intimate correspondence, to have followed up the subject by a work on the evidence of the truth of the New Testament, but he did not live to complete his design.

"Mr. West was often visited at Wickham by Lyttleton and Pitt, who, when they were weary of faction and debates, were accustomed to find there books and quiet, a decent table, and literary converse. There is at Wickham a walk made by Pitt; and, what is of far more importance, Lyttleton there received that conviction which produced his Dissertation on St. Paul. When West's book was published, it was bought by some, who did not know his change of opinion, in expectation of new objections against Christianity; and, as infidels do not want malignity, they revenged the disappointment by calling him Methodist. Mr. West was a gentleman in his manners, agreeable in conversation, and lively though serious. He was regular in the performance of family devotion, and in attendance on public worship—duties which experience proves to be intimately connected with domestic peace and comfort, and the good order and welfare of society at large."

An edition of West on the Resurrection, has been published in the first volume of the "Standard Works" of the Protestant Episcopal Press. The remainder of the volume is occupied by the equally valuable and more general treatise of "Leslie on Deism."

The following extract from the Boston Recorder is a digest of an address delivered at a Missionary meeting in the Park-street Church, Boston, on the subject of Missions to China.

1. *When was China settled?* was first considered. Probably as early after the flood, or even earlier than the west of Asia; as multitudes came from the East, while the West was but thinly settled. And the Bible tells us that the early inhabitants came from the East to Shinar. He also stated that there is some evidence that the ark rested on the mountains of China.

2. *Extent.* China is the largest empire in territory on the globe, excepting Russia. It embraces China Proper, Corea, Mantchoo Tartary, Mongolia, Little Bukaria, Thibet, and the adjacent Islands; extending through 40 degrees of Latitude and 77 degrees of Longitude.

3. *Government.* The reigning emperor is a Mantchoo Tartar. This branch of the Tartar race conquered China in 1644, since which time they have retained the rule. The government is absolute and of the most despotic kind. It is the patriarchal system carried out to its fullest extent. The first of all duties is for children to obey their parents, and for the people to obey the emperor, the great parent of all. On the other hand, the power of parents over their children, and of the emperor over the people, is absolute, including that of life and death.

To show how deeply this principle is inwrought into the very structure of society, a tract some time since was condemned as heretical, because it taught that reverence is first due to God; which, they said, is contrary to reason and common sense. The emperor has power even over the gods, he may elevate or depress them in rank, and make or unmake them.

4. *How can such a government be carried on?* it may be asked. The emperor has ministers about him; under these are governors of provinces, and so on, by different grades, down to magistrates over every ten families. Each magistrate has absolute power over all under him.

Punishments are frequent and severe. Capital punishments often take place, but the most common is the bastinado, which is very cruel. These punishments are inflicted at the will of the magistrate. To show their submission to chastisement, the victim after he has received his bastinado, is obliged to kneel down before his punisher, and if he is able, bow three times and thank him for his kindness in thus studying to promote his welfare.

5. *Population.* The common estimate of the dense population of China is corroborated by Dr. Morrison, Mr. Bridgman, and others; and is believed not to fall short of 350 millions. Nor is this unaccountable, since, under the present dynasty of nearly 200 years, no wars have prevailed. Travellers speak of the provinces as pouring forth their multitudes, not like the densely populated parts of Europe, but like their large cities at the time of general festivals.

6. *Language.* There are two kinds of language. *First*, The spoken, which is of various dialects, so different, that different tribes cannot understand each other. *Second*, The written language, which is one and the same, not only through China, but in Japan, Siam, &c., so that 400 millions, or one half the people of the globe, and all who can read, can understand it. The Chinese characters do not stand for words as in our language, but for ideas; similar to our Arabic figures, 1, 2, 3, &c. To these the English give one name, the French another, the Germans another, the Arabians another, but all have the same idea when the figure is presented to the eye. Thus it is with the Chinese characters. Can any thing be more marvellous, in the providence of God, for the spread of the Gospel?

7. *Religion.* There are three systems of religion prevalent in China,—Confucianism, Tahooism, and Boodhism.

Confucius lived about 550 years before Christ. His religion is something like the rationalism of the present day. What a man believes is of little consequence, provided he leads a good moral life. His precepts are many of them good, so far as they extend, but are radically defective in principle. His instructions had reference chiefly to social intercourse. His system was calculated only for the learned and contemplative, and hence had no influence over the common people. To remedy this evil, Tahoo introduced his system; but went into speculations respecting the nature and relations of the gods, so that his system failed of its end, and was not embraced by the common people.

Boodhism was next introduced from Ceylon. Boodh was originally a mortal man. After various transmigrations, some of which were into the meaner animals on account of his sins, and after having suffered in hell 80,000 years, he resolved to reform and become a god. He was then born the son of a Hindoo king, and raised himself by austerities to his present dignity. The highest aim of Boodhism is insensibility. The doctrine of the Boodhists is, that there are *periods of the revolutions of things*, each of which occupies millions of ages, and they are now living in one of these cycles.

Over the various countries of the East, Boodh is the principal god. In China, he is Boodh, in Thibet, the Grand Lama, &c. When this cycle has passed, he will be absorbed in the supreme divinity, and another god will take his place. This religion, added the doctor, has more devotees than any other. They may worship as many other gods as they please, or believe as they please, if they only believe in Boodh. Of the introduction of Boodhism into China, the Chinese writers give the following account. In the year 65, or about 30 years after the crucifixion, the emperor was informed in a dream that the holy one was born in the West. The ministers of religion recollected that something was said in the sacred odes of the rise of such a personage. They concluded therefore that the period had arrived when he was to appear. The emperor despatched ambassadors to the West, to bring some disciples of the new-born sage. They proceeded as far as Ceylon, and brought thence some priests of the Boodhu, who, being friendly, the government rapidly propagated their system, which soon became the popular religion of the country.

8. *Introduction of Christianity.* Christianity was introduced into China by the *Nestorians* in the seventh century, and was continued for three or four centuries. What now remains of it, we cannot at present know. The *Roman Catholics* entered China about 1550. When this religion was declining in Europe, the Jesuits were making great efforts in the East. They met with great success. By means of pictures and imposing ceremonies, and by their knowledge of astronomy, and by allowing the Chinese to retain their customs and practices, if only they would profess the Catholic religion and be baptized, they converted great numbers. It was at length suspected they were meddling with the affairs of government; prosecutions arose, and they were driven from China. As the character of their converts was not changed, of course they soon fell back to idolatry.

Protestant Missions. Dr. Morrison, the first Protestant Missionary, entered China in 1807, who was for awhile associated with Dr. Milne. The labors of Dr. Morrison in translating the whole Bible into Chinese are well known. Rev. Mr. Bridgman, of the American Board, arrived in 1830.

Dr. W. then enumerated the American and English missionaries now in or near China, and on their way thither. Gutzlaff has proved, he said, that China may be entered, that access may be had to the Chinese. Here he has been laboring since 1831. The Bible and Tracts are now distributed in great numbers. Converts have been made.

Dr. W. here spoke particularly of Leang-Afa, the first Chinese convert, who was a printer by trade. Several letters have lately been received from and respecting him, which we shall give next week.

Another important fact, which has hitherto been doubted, has recently been made certain in this country, viz. that the Chinese blocks can be stereotyped.

Providence respecting China. Three or four years since, the enterprise was commenced by the Bible and Tract Societies of sending Bibles and Tracts to foreign countries. The design was well received and responded to by the Churches.

Just about this time, Gutzlaff resolved to enter China. The result is well known.

Another remarkable coincidence of Providence. In view of the facts recently brought to light, that the written Chinese language is universally understood; that the Chinese are a reading people, gaining all their knowledge of religion from their sacred books, having no priests to instruct them; that the cry from Gutzlaff, Leang-Afa, and others, is give us books and tracts to any extent and we can circulate them; and these tracts and books may be stereotyped; the American Board determined to establish a printing establishment. In looking around for a place near China, where it might be located without the possibility of interference from the native powers, they fixed their eye on Singapore, a port belonging to the English at the southern extremity of Malacca. About two weeks since, when their plans were just formed, they received a letter informing them that the Missionaries at Canton had purchased in Singapore, a large printing establishment. This had belonged to the English. There are two presses, and founts of type in six different languages, and a foundry for casting all these different type. The original cost was $4000, but it was offered to the Missionaries for $1500, that being the amount of the debt with which it was encumbered.

Singapore, Dr. W. said, is one of the most important ports in the East. Here 140 vessels and junks arrive and depart every month, touching all the *ports of China* and the neighboring countries.

We take the following narrative from the Friend, a paper belonging to the Society of Friends. It was copied for that paper from the "Tenth Annual Report of the Managers of the Union Female Missionary Society of the Methodist Episcopal Church, within the Bounds of the Philadelphia Conference, &c.," and is given in the report on the authority of a minister from England.

"A few years ago, Barnabas Shaw was sent by the Wesleyan Missionary Society to the Cape of Good Hope. On his arrival at the point of his destination, he was peremptorily forbidden to commence his mission by the authorities of the place. After failing to obtain permission to preach under any circumstances, and being warned to leave the settlement, he hesitated whether to return home or to make an excursion through the desert in quest of the Hottentots. His wife being in delicate health, he hesitated to propose the journey to her, until she said to him, 'It appears to me, that your way being hedged up here is an indication that the Lord designs that you should go up through the wilderness and preach to the Hottentots. I have an impression that this is our duty, and I want you to think of it, and pray over it, before you consent to return home.' He replied to her, that he had been thinking about it, but feared to mention it: but that still there was another obstacle, 'For,' said he, 'I have no authority to incur the expense of oxen and wagon, and interpreter, all of which will be necessary if we undertake the journey.' 'Well,' said she, 'buy the oxen and the wagon, and let us go in the name of the Lord, and if the Missionary Society will not pay the expense, we have property in England, let it be sold to meet the draft.' Thus encouraged he resolved to go, and after travelling in a straight line to the north, through a trackless desert for the distance of four hundred miles without meeting a human being, they came to a point of rugged rocks, which required them to alter their course to the right or left; it being near night, they concluded to halt on their journey and wait until morning. Just at daylight, they saw beneath a projecting rock six men lying upon the ground, having passed the night thus near them, without either party having discovered the other. Mr. Shaw approached them with his interpreter, and inquired of the chief who they were, whither they were going, and on what business. The chief replied, they were Hottentots, were going to the Cape of Good Hope, and were sent thither by their people to ask for a *Christian teacher!* Though scarcely able to conceal his emotions, Mr. Shaw told the chief, through his interpreter, that he was a Christian teacher, and was then going to visit his people, but knew not the way. So soon as the chief heard this, and mentioned it to his people, they all fell down on their faces, and rent the air with their exclamations of joy. After the missionary family had kneeled down upon the ground, and given thanks to God for this signal and encouraging providence, they set out with the Hottentots as their guides, and soon arrived in safety at their native village, where they were received most joyfully, and have ever since resided and labored with the most astonishing success. They are now not only civilized, but Christianized; and hundreds of them are living examples of piety toward God, and benevolence to man. Mr. Shaw and family are still prosecuting their missionary labors with the surrounding natives, desiring to live and die with these converted heathens."

COMMUNICATIONS.

For the Churchman.

NOTITIA LITERARIA.

"Itur in antiquam silvam."

Crashaw.

I am not aware that any resemblance has been pointed out by commentators, between the well-known "Universal Prayer" of Pope, and the celebrated hymn of Cleanthes. On reading the two, the similitude struck me; and I have no doubt that the hymn of Cleanthes was the model of that of Pope. A few of the more striking points of resemblance, particularly in that part of Pope's piece which has been censured, and which has been evidently taken from the Heathen, are given below,—together with the Latin version, and an English literal translation.

Κυδὶς ἀθανάτων, πολυωνυμε, παγκρατὲς ἀγὲι,
Ζεὺς, φύσεως αρχηγε, νομοῦ μετὰ πάντα κυβερνων,
Χαῖρε. Σὲ γὰρ πᾶσι θέμις θνητοῖσι προσαυδαν.

Magne pater divum, cui *nomina multa, sed una*
Omnipotens semper virtus, tu Jupiter autor
Naturæ, certa qui singula lege gubernas!
Rex salve. Te nempe licet mortalibus ægris
Cunctis compellare.

Most renown'd of immortals, many named, all powerful
Jupiter, author of nature, directing all things by thy law,
Hail. Thee may all mortals justly address.

If we compare this with the first verse of the "Universal Prayer," we shall see that Pope has only paraphrased Cleanthes.

Father of All! in every age,
In every clime adored,
By saint, by savage, and by sage,
Jehovah, Jove, or Lord.

Again says Cleanthes:

Ἀλλὰ Ζεὺς πάνδωρε, κελαινεφὲς, ἀρχικέραυνε,
Ἀνθρώποις ῥύου ἀπειροσύνης ἀπὸλυγρῆς,
Ἡη σὺ πάτερ σκέδασον ψυχῆς ἄπο, δὸς δὲ κυρησαι
Γνώμης, ᾗ πίσυνος σὺ δίκης μέτα πάντα κυβερνᾷς.

At tu, Jupiter alme, tonans in nubibus atris,
Da sapere, et mentem miseris mortalibus aufer
Insanam, hanc tu pelle pater; da apprendere posse
Consilium fretus quo tu omnia rite gubernas:

But bountiful Jupiter, cloud-compeller, master of the thunder,
Defend us mortals from mournful ignorance,
Which do thou, O Father, remove from our minds, and grant us to attain
That knowledge, in which confiding thou dost justly govern all things.

Compare the above with Pope:

Thou Great First Cause, least understood
Who all my sense confined
To know but this, that Thou art good,
And that myself am blind;
Yet gave me in this dark estate,
To see the good from ill;
What conscience dictates to be done,
Or warns me not to do,
This teach me—

The two hymns conclude in the same form.

Ὄφρ' ἂν τιμηθέντες ἀμειβώμεσθά σε τιμῇ,
Ὑμνοῦντες τὰ σὰ ἔργα διηνεκὲς, ὡς ἐπέοικε
Θνητὸν ἐόντα· ἐπεὶ οὔτε βροτοῖς γέρας ἄλλοτε μεῖζον,
Οὔτε θεοῖς, ἢ κοινὸν ἀεὶ νόμον ἐν δίκῃ ὑμνεῖν.

Nos ut honorati pariter, tibi demus honorem,
Perpetuis tua facta hymnis præclara canentes,
Ut fas est homini; nec enim mortalibus ullum,
Nec superis, majus poterit contingere donum,
Quam canere eterno communem carmine legem.

That being honored we may make the due returns of honor,
Ever celebrating thy works, as becomes
Mortal man; since to man or gods, no greater
Happiness belongs,
Than ever justly to celebrate thy universal law.

To Thee whose temple is all space,
Whose altar, earth, sea, skies!
One chorus let all being raise!
All nature's incense rise.

Φιλαρχαιος.

For the Churchman.

BAPTISM IN FRANKFORT, MAINE.

On Sunday, July 20th, the ordinance of baptism, according to the ritual of the Protestant Episcopal Church, was administered for the first time in the town of Frankfort, on the Penobscot River. It is not known that this holy rite had ever been thus celebrated in all the broad and fertile tract that lies between the Kennebec and Penobscot rivers, excepting perhaps in the little village of Dresden, on an eastern branch of the Kennebec, where a church was once organized, but has now ceased to exist. Last summer there was no house for public worship in Frankfort, though the town had been incorporated more than seventy years, and contained several thousand inhabitants. Now a neat and commodious building, erected by several denominations, stands on a gentle elevation, overlooking one of the loveliest prospects on the beautiful Penobscot. It was in this edifice that the solemn service was performed. The congregation assembled at half past eight o'clock, A. M., and probably not more than three or four strangers, who were present, had ever witnessed an Episcopal baptism before. They stood numerous and attentive, and the deepest silence reigned through the house, while an interesting young person and an infant boy were publicly given to God. But when the minister took the infant in his arms, an act they had never witnessed, and "received him into the congregation of Christ's flock, and signed him with the sign of the cross," the tears might be seen standing in the eyes of the old men, some of whom turned away to hide their emotions; and as the congregation slowly and unwillingly dispersed, it was evident, by their stillness, that the impressive scene would pass from their memory only with life, and that some were convinced, "this is indeed the way to worship the LORD in the beauty of holiness."

A difficulty had been suggested before the baptism in reference to the parents of the infant; for some of the good people in Frankfort thought it would be highly improper to baptize the child of non-communicants, or, as they expressed it, of "unconverted persons," and the minister was assured he would ruin his own good name, and that of the Episcopal Church, by doing so. The objection was met in the following manner: There can be no reason why a child should not be taught to read, though his father never learned; and why should he be refused baptism because his parents have neglected their duty? But there is, if possible, better reason for baptizing such children rather than those of pious parents, because there is some hope that the latter will be religiously educated, while we give the poor child of unrenewed parents all we can by baptism, and by providing for him in the sponsors spiritual parents. Again: the father of Timothy was a Greek, and probably an idolater; and if the children of heathen parents had not been baptized, the increase of the Church in the early ages would have been much impeded. But above all, when the Saviour said, "Suffer little children to come unto me, and *forbid them not*," he did not ask those whom he *rebuked* for forbidding them, if the parents were his followers, or, in modern phrase, if they were "church members."

Though many had been prejudiced against the baptism of the child, nearly all retired satisfied that the argument could not be easily gainsayed, and that it was right to receive all those whom CHRIST had not rejected.

R.

For the Churchman.

MR. EDITOR,—In every instance where the Christian religion has been rejected as false, it may be fairly said, I think, that it has been judged by prejudice. Whether this prejudice spring from a practical opposition to its doctrines or from an ignorance of its nature and evidence, amounts to the same thing; in either case there is a predisposition to reject it. Look at the enemies of revelation; one idolizes his reason, another his genius, and another his appetites and lusts. It is plain that these are prejudiced judges, for the book of revelation condemns these idolatries, and commands them to set their affections upon things above. Again: multitudes form their opinions upon the mere representations of its opponents, and they are evidently prejudiced, or they would not decide without examining the evidence in its favor. Now, it is very clear that such a prejudice unfits a man to be a fair judge upon the subject. It would do so upon a question of the most ordinary nature, but especially in an examination of the veracity of Scriptures. So deep are all the ways of Him whose wisdom is infinite, so mysterious are his dispensations, and so incomprehensible man's situation in this world, so far as we can observe it, and so weak withal is the human understanding at best, that where there is, in addition to all this, a predisposition to disbelieve, where the mist of prejudice is suffered to envelop the eyes, it will be entirely impossible to behold aught, in the evidences of revelation, but confusion. Nay further, from the considerations which I have mentioned, it is not only necessary that a man be free from any hostile bias, in order to be a fair judge of this evidence, but he must even be well disposed toward Christianity. The inadequacy of his reasoning faculties would alone require it; but beside this, the natural enmity of the human heart to the doctrines of the Gospel, is so inveterate in its nature, and so subtle in its operations, that it is impossible to preserve a perfect impartiality. There is no such thing as a perfect independence of judgment on this subject. We are all disposed either against the Christian religion or in its favor. The question is, therefore, How are we most likely to come at the truth? by leaning to this side or to that? And I contend that from the very nature of the subjects of revelation, a predisposition in its favor is essentially necessary for the discovery of the truth. It would be so, even were we *able* to preserve a perfect impartiality in our judgments. But as we have seen that this, from the corruption and infirmity of our nature, is impossible, the necessity of such a favorable predisposition is still more glaring and unexceptionable. The arguments of our opponents are not such as to require any consideration of this kind—they themselves do not claim it—but all reasonable persons will admit the truth of my representations as to the difficulties of revelation,—subjective difficulties only, not objective of course. Here then, I conceive, is a key to the true character of infidelity; for where is there a man who has set out favorably (or even impartially) disposed toward Christianity, and after a full examination of its evidence rejected it as false?

We have seen that we must be willing to receive Christianity before we can judge fairly of its truth. And does any one sneer at such a proposition? What, is it unreasonable that the child of clay should trust so far as this to its Father in heaven? Is it asking too much of us, when GOD, in vouchsafing the glorious light of revelation to our weak and blinded eyes, requires that our hearts should be first turned to him before we can comprehend the objects which he reveals? Ah, were the heart right before GOD, reason would readily be convinced. And when men *do* the things which CHRIST commands, then, and then only, can they *know* the truth of his doctrines.

J. S. B.

THE CHURCHMAN.

SATURDAY, AUGUST 9, 1834.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

THE subscriber, having been appointed Agent of the Protestant Episcopal Press, to supply the vacancy occasioned by the resignation of the Rev. W. R. Whittingham, all communications on business with the "Press," will be hereafter directed as follows:—

FLOYD SMITH,
Agent P. E. Press, No. 46 Lumber-street, New-York.

THE attention of the Editor for a part of the preceding week has been called off from his editorial duties. In consequence of this, "Jurist," on the new edition of Barrow on the Pope's Supremacy, was not seen in time to authorize its insertion. "Theson" has not yet been examined; and an answer has not been prepared, as was intended, for the queries of Ω.

ST. MATTHEW'S CHURCH.—The following appeal speaks for itself: nor do we know that we could say any thing to make it more effective.

The Female Protestant Episcopal Society of St. Matthew's Church, Jersey City, impelled by a sense of duty, do not hesitate in making a short statement and appeal to the members of their own Communion in the City of New-York.

With great exertions on their own part, aided by the liberal contributions of many friends in that city and elsewhere, this congregation has erected a stone church, now roofed and glazed, at a cost exceeding five thousand dollars, which has somewhat exceeded their present means; and before the building can be completed for the solemnities of divine worship, further exertions will be necessary.

With ardent wishes to see the desirable work completed, and having exhausted their own resources, they respectfully suggest that the small contribution of *twenty-five cents from each pew-holder in New-York,* would relieve them from their present embarrassment, and enable them to finish an edifice, which will be a lasting benefit to future generations.

The most grateful feelings will be cherished toward all who render the moderate assistance which is now solicited.

A subscription-book will be left at the store of Swords, Stanford & Co., No. 152 Broadway, by whom donations for this object will be received. A person duly authorized will likewise wait upon the pew-holders of the different churches for their contributions.

THE CHURCHMAN'S ALMANAC.—The Almanac for 1835 has now been advertised for two or three weeks in our columns. Several of our exchange papers have given it a favorable notice. It is prepared for the most part in the same style as that of the present year, though with some improvements. We hope no Episcopalian will neglect to procure one. The general excellence of the contents makes it suitable for gratuitous distribution. Some purchase a number of them for this purpose, and few tracts are likely to do more good. Our friends in the colonies will find that the Almanac contains much valuable statistical information in regard to the state of the Church in this country.

The following is from the New-York Evangelist:

Churchman's Almanac.—This little annual has again made its appearance, and is doubtless the handsomest almanac in market. Great pains have also been taken to fill it full with information, and so far as we have examined, uncommonly accurate. The heads of the calendar pages we shall not fail to copy, as we did last year.

THE following queries have been for some time in type, but accidentally neglected. Our own impressions incline us to answer both questions in the affirmative, but the querist, we presume, is in quest of full and authentic information, which some of our correspondents, we hope, will be ready to furnish.

MR. EDITOR,—I have somewhere seen an account* of the respect paid by the Wesleyan Methodists in England to the worship and ordinances of the Episcopal Church in that country, and should be glad, through your useful paper, to have the following queries answered:

Is it a fact, that the late Dr. Adam Clarke generally used the Morning Service of the Church in his chapel?

Are many of the members of the Methodists in England in the habit of receiving the Sacrament at the regular parish Church, attached to the Church of England, and not from the hands of their own preachers?

Your attention to these questions will much oblige

A CONSTANT READER.

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* Perhaps in Wheaton's Journal.

THE KEY OF DAVID.—Professor George Bush of the New-York City University, has issued proposals for publishing מפתח דוד or the Key of David, being a critical commentary on the book of Psalms. The Hebrew and an original English translation are to be printed in parallel columns, with the standard version above and notes below. The paper and typography are both of the best kind. We hail with pleasure every attempt to encourage and diffuse a taste for Hebrew literature.

TODD'S JOHNSON'S POCKET DICTIONARY.—*The Young Lady's and Gentleman's Pocket Dictionary.* Philadelphia: Key & Biddle.

THIS edition of a standard and indispensable work is recommended to us by its good paper and excellent type, but *what gives it a great advantage over other editions is the Appendix of all Classical and Scripture proper Names, with Walker's accentuation.* An occasional reference to such a key would save many a speaker from mortification, and many a hearer from torture.

HARPERS' FAMILY LIBRARY, NO. LXX.—*History of Persia, from the Earliest Ages to the Present Time.* By JAMES B. FRAZER, Esq. Complete in one volume: with a Map and Engravings. New-York: Harper & Brothers, 82 Cliff-street. Ster. edit. 1834. pp. 345.

THE peculiar merit of this work is that it is written by a man of extensive attainments in learning and science, who has been long a resident in the country, the history of which he writes. Hence, as may be expected, the description of the manners, religion, and the general state of society, the remains of antiquity, and the natural productions of the country are more fresh and vivid than are usually found in a history. Persia, the land of Zoroaster and Xerxes, will always be an object of interest with readers of every description, and we think the present volume can hardly fail of being popular. We have marked several extracts from the chapters on the Ancient and Modern Religion of Persia for insertion in our paper.

HARPERS' FAMILY LIBRARY, NO. LXXI.—*The Principles of Physiology applied to the Preservation of Health, and to the Improvement of Physical and Mental Education.* By ANDREW COMBE, M. D. New-York: Harper & Brothers, 82 Cliff-street. Stereotype edit. 1834. pp. 291.

THIS will prove an extremely useful work. The design of the author is to disseminate such information respecting the structure and uses of the various organs of the body as will be the means of inducing a greater care of health in all classes of society, and thus forestalling disease. Every individual, every parent especially, may read it with great profit. The scientific details are said by professional men to be accurate and valuable, but the work is divested, to a remarkable degree, of technicalities. The principles are illustrated generally by curious and interesting narratives of facts: and the results afford important hints and directions, not only for the preservation of personal health, but for the business of education and the conduct of public institutions for the infirm and poor.

No. XX. Boys' and Girls' Library. Evidences of Christianity, or Uncle Philip's Conversations with the Children about the Truth of the Christian Religion. Designed for Sunday Reading and Sunday School Libraries. New-York: published by Harper and Brothers, No. 82 Cliff-street. 1834.

THIS is the first number of the Boys' and Girls' Library that has been brought before us as Editor, and the important nature of the subject of which it treats, and the fact of its being designed for the young, and especially for Sunday Reading and Sunday Schools, make it proper that we should give the book a careful reading, and offer a discriminating opinion of its merits. This we shall endeavor to do; though there can be little doubt, we think, that it possesses the same excellence as to matter and style, with some of its predecessors on the same subject.

Travels and Researches in Caffraria. By STEPHEN KAY, Corresponding Member of the South African Institution, &c. New-York: published by Harper and Brothers, No. 82 Cliff-street. 1834. pp. 428.

ALL who have been pleased with Ellis' Polynesian Researches will like this book. It is chiefly the result of the personal observations of an active and intelligent Missionary of the Methodist Church. Caffraria, on the south-east coast of Africa, is becoming important for its commerce and growing civilization. It would seem from Mr. Kay's account, that the introduction of Christianity among the natives has been productive of great and happy results. Some accounts of their religious services possess much interest. We have marked a few such for insertion in our columns.

An Essay on the Intellectual, Moral, and Religious Instruction of the Youth of this State, by means of Common Schools.

A PAMPHLET with this title has been sent to us, with the request that we would notice the subject. This we are not prepared to do at present. What we have read of the pamphlet we like much. Its views are sound and practical. We are particularly pleased to see the writer take such strong and decided ground against "the use of the false, pernicious, debasing, and unchristian principle of emulation."

HOW IT WORKS.—A miserable and exaggerated statement under this head, with regard to the Roman Catholics of Ireland, found its way into our paper of the week before last. It had been lying in the printer's drawer for some time, and must have got there through an inexcusable inattention of the Editor, who was not aware of the fact until after he saw the piece in type. The Editor had thought of apologizing in the next Churchman for its appearance, but concluded on the whole, that it would be treating the thing with more attention than it was worth, especially as to every sensible reader it carried with it its own refutation. He is induced to notice it now, in consequence of its insertion having drawn from the Catholic Diary about three columns of gentle expostulation with the Editor of the Churchman for having his "type set in malice," and "retailing manifest lies and infamous slanders," which, the Diary adds, "he does on all occasions." The Editor of the Diary knows very well, that however strong the language we have used in expressing our *opinions,* we have uniformly avoided inserting all exaggerated statements of facts. The one of which he complains is the only one to which he can point in our columns. He owes it therefore to himself, as well as to us to disabuse his readers of the erroneous impression which he has given them. In the present instance he is at liberty to tender to them our apology.

INTELLIGENCE.

ORDINATIONS.—At an ordination held by the Bishop of this Diocese, on Wednesday, 6th instant, at St. John's Church, Huntington, L. I., Mr. Isaac Sherwood was admitted to the holy Order of Deacons.

On Sunday, July 20th, Messrs. Samuel J. Johnston and William W. Spear were ordained Deacons in St. Matthew's Church in this place, by the Rt. Rev. Levi S. Ives.

The ordination sermon was preached by the Rev. Geo. W. Freeman, from 2d Corinthians iv. 5; and a forcible and impressive address delivered by the Bishop on the nature and duties of the office of deacon. The candidates were presented by the Rev. William M. Green, Rector of the parish. Both the gentlemen ordained are graduates of our State University. Mr. Johnston was for some time a "member of the bar" in the eastern part of this State, and Mr. Spear has just completed his theological course of the "General Seminary" in New-York. The former is destined for Calvary Church, Wadesborough; the latter is appointed a Missionary for Buncombe county.—*Hillsborough Recorder.*

Confirmation.—On Sunday last, in the morning, July 13th, at the Protestant Episcopal Church in this city, the Right Rev. Bishop Otey of this diocese, administered the holy rite of confirmation to six persons, and in the afternoon of the same day, admitted to the holy Order of Deacons, Andrew Matthews of this place. The Bishop was assisted in performing the interesting services of the day by the Rev. George Weller, *Rector of the Church,* the Rev. Dr. Muller of Clarksville, and the Rev. Leonidas Polk of Columbia. Sermons were preached by the Bishop in the morning upon confirmation, and in the afternoon upon ordination, to large and deeply attentive congregations.—*National Banner.*

Clerical Changes.—The Rev. Charles B. Dana, having been unanimously invited by the Vestry to the Rectorship of Christ Church, Alexandria, D. C., has accepted the invitation, and removed from the Diocese of Maryland to that of Virginia.—*Episc. Rec.*

New-Jersey.—The annual Convention of this Diocese was held at Newark, in May last.—The Bishop and 15 clergymen, out of 24, attended. The lay deputies present were 30 from 14 congregations, and 18 congregations were not represented. The journal presents a gratifying indication of a prosperous state of things. Four new stone churches are in progress of erection.

The chief aggregates of the parochial reports are these. *Baptisms,* 175 infants, 85 adults. *Confirmations,* 155. *Communicants,* added 130, present number 896. *Sunday Schools,* 190 teachers, 1576 scholars. The contributions for various purposes have very far exceeded those of any previous year. Extracts from Bishop Doane's address, and from which much information may be gathered, will be found in another column. A prominent measure recommended by the Bishop, and which, it appears, was heartily welcomed by the Convention, was the establishment of a diocesan school of a high order. The plan is a noble one and it will undoubtedly find an ample encouragement among the Episcopalians of New-Jersey.—*Gospel Messenger.*

Trinity Church, Seneca Falls.—This neat and commodious church, the corner stone of which was laid in November last, has been completed, and was opened for divine service on Sunday last, though not consecrated. The great anxiety of this infant congregation to be in a comfortable place of worship, and the importance of the sale of pews with as little delay as possible, induced the opening of the Church before the expected visitation of the Bishop of the Diocese.—*Ib.*

THE following Pastoral Letter was, in July last, addressed to the native Churches and Missionaries in Southern India, by the Bishop of Calcutta, and upon which a private communication which we have just received from Trichinopoly, has the following remark: "Our good Bishop has lately sent a very decided order to Madras, to do away with the distinction of caste among the native Christians, which some religious people regret, because they think, as this prejudice is so deeply rooted in the native mind, and is one of so many years' standing, that the effort all at once to do away with the least observance of it, may tend to keep them heathens; but the result remains to be proved." We know that the views of Bishop Heber coincided with the above, as appears from a letter dated March 21, 1826, to the Rev. D. Schreivogel. The decision of the present Bishop is, however, a bold one, and we hope his expectations will be fully realized, and his labors amply rewarded.

CASTE AMONG NATIVE CHRISTIANS.

To the Reverend Brethren, the Missionaries in the Diocese of Calcutta, and flocks gathered by their labors, or intrusted to their care.

Palace, Calcutta, July 5, 1833.

REVEREND AND DEAR BRETHREN,—Having heard that some usages of an unfavorable nature prevail in certain of the native Churches, and more particularly in the southern parts of the peninsula, I am led by the obligations of my sacred office to deliver to you this my paternal opinion and advice. My honoured and revered predecessors in this see, now with GOD, labored to abate the inconveniences to which I allude. And I am much relieved in discharging my own share of this duty, by the memorials of their previous admonitions which I have had the opportunity of consulting. Their abstinence from any official interference ought to have commended their advice to your cheerful acquiescence, and to have superseded the necessity of my now entering upon the subject. But as their forbearance and kindness have failed to produce the desired effect, you will not be surprised, if I feel compelled, as the pastor and bishop of souls, under CHRIST our Lord, in this diocese, to prescribe to you what seems to me essential to the preservation of the purity of the Christian faith among you.

The unfavorable usages to which I refer, arise, as I understand, from the distinction of castes. These castes are still retained—customs in the public worship of ALMIGHTY GOD, and even in the approach to the altar of the LORD, are derived from them—the refusal of acts of common humanity often follow—processions at marriages and other relics of heathenism are at times preserved—marks on the countenance are sometimes borne—envy, hatred, pride, alienation of heart, are too much engendered—the discipline and subjection of the flock to its shepherd are frequently violated—combinations to oppose the lawful and devout directions of the Missionaries are formed. In short, under the name of Christianity, half the evils of paganism are retained.

These various instances of the effects of the one false principle, the retention of caste—might be multiplied. They differ, no doubt, in different places. In some stations they are slight and few; in others, numerous and dangerous. Many, many native congregations are, as I trust, free from them altogether. Many have nearly accomplished their removal. I speak therefore generally, as the reports have reached me; I throw no blame on individuals, whether ministers or people. It is to the system that my present remarks apply; and it is in love I proceed to give my decision.

The distinction of castes, then, must be abandoned, decidedly, immediately, finally; and those who profess to belong to CHRIST must give this proof of their having really "put off, concerning the former conversation, the old, and having put on the new man" in CHRIST JESUS. The Gospel recognises no distinctions such as those of castes, imposed by a heathen usage, bearing in some respects a supposed religious obligation, condemning those in the lower ranks to perpetual abasement, placing an immovable barrier against all general advance and improvement in society, cutting asunder the bonds of human fellowship on the one hand, and preventing those of Christian love on the other. Such distinctions, I say, the Gospel does not recognise. On the contrary, it teaches us that "GOD hath made of one blood all the nations of men:" it teaches us that while "the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them," it must not be so among the followers of CHRIST; but that, "Whosoever will be great among them is to be their minister, and whosoever will be chief among them, is to be their servant: even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The decision of the Apostle is, accordingly, most express. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in CHRIST JESUS." For if the strong separation between the holy nation and the Gentiles, which was imposed by GOD himself, and had subsisted from the first legation of Moses, was abolished, and the wall of division dug down, and all the world placed on one common footing under the Gospel; how much more are heathen subdivisions, arising from the darkness of an unconverted and idolatrous state, and connected in so many ways with the memorials of polytheism, to be abolished!

Yet more conclusive, if possible, is the holy Apostle's language in another epistle:—"Seing ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him: where" (in which transition, when this mighty change has taken place) "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but CHRIST is all and in all." So overwhelming is the flood by which all petty distinctions of nation, caste, privilege, rank, climate, position in civilization are effaced, and one grand distinction substituted, viz. *that* between those who are renewed after the image of GOD, and those who remain in the state of fallen nature.

* * * * * * *

I am confirmed in my decision by two circumstances, the one, that in Bengal no distinction of castes is known among the converts—it is renounced in the very first instance: the other that apostasies to heathenism have been of late but too frequent in the congregations where the distinction is permitted to remain.

In the practical execution, however, of the present award, dear brethren, much wisdom and charity, united with firmness, will be requisite.

1. The catechumens preparing for baptism, must be informed by you of the Bishop's decision, and must be gently and tenderly advised to submit to it. Of course, the minister informs the bishop or archdeacon a week previously to the intended baptism of each convert, agreeably to the directions given by my honored predecessor in his charge delivered at Madras in November, 1830; and this will afford an opportunity for each particular case being well considered.

2. The children of native Christians will, in the next place, not be admitted to the holy communion without this renunciation of castes—their previous education being directed duly to this, among other duties of the Christian religion, no material difficulties will, as I trust, arise here.

3. With respect to the adult Christians already admitted to the holy communion, I should recommend that their prejudices and habits be so far consulted as not to insist on an open, direct renunciation of caste. The execution of the award in the case of all new converts and communicants will speedily wear out the practice.

4. In the mean time, it may suffice that overt acts which spring from the distinction of castes, be at once, and finally discontinued in the Church; whether places in the Church be concerned, or the manner of approach to the Lord's table, or processions in marriages, or marks on the forehead made with paint or mixture, or differences of food or dress—whatever be the overt acts, they must, in the Church, and so far as the influence of the minister goes, be at once abandoned.

5. Subjection in all lawful things to the ministers and pastors set over them, must further accompany this obedience to the Gospel. The resistance to due discipline, the tumults, the slanders, the spirit of insubordination, the discontent of which I hear such painful tidings, must be renounced; and the temper of evangelical piety and obedience, according to the word of CHRIST, must be cultivated.

6. The only effectual means, dear brethren, Missionaries, and Pastors of the native congregations, of restoring the simplicity and purity of the Gospel, is to preach and live yourselves more fully according to the grace of the New Testament. The union of scriptural doctrine with holy consistency of conduct, is the secret of all revivals of the decayed piety of Churches.

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Full of love to you all is the heart which dictates these lines. I long to be able myself to visit you, and see the effects of this my pastoral letter upon you. Think me not too harsh, severe, or rigid. GOD knows the tenderness with which I would cherish you, as a nurse cherisheth her children. It is that very tenderness which induces me to grieve you for a moment, that you may attain everlasting consolation. Faithless is the shepherd who sees the wolf coming, and fleeth, and leaveth the sheep. So would be the bishop, who, hearing of the enemy of souls ravaging among you, shunned, from a false delicacy, to warn you of the danger. Rather, brethren, both ministers and people, I trust that my GOD will give an entrance to his word, by however weak and unworthy an instrument, into your hearts. Rather, I hope you will be ready before you read these lines, "to put away from you" these practices, which weaken your strength, and dishonor the "holy name wherewith you are called." 'Yes,' let each one say, 'it is the voice of the good Shepherd that we hear—we will follow the call—we will rejoice to renounce for CHRIST's sake our dearests objects of affection—we will offer our Isaac upon the altar—we will give up ourselves without reserve, not only in these instances, but in every other, to Him who hath "lived, and died, and revived, that he might be LORD both of the dead and living."'

To the grace of this adorable Saviour I commend you, and am, your faithful Brother,

(Signed) DANIEL CALCUTTA.

Centenary Celebration of Moravian Missions.—The Archives du Christianisme quotes from a missionary paper, recently established in Denmark, an interesting account of a jubilee in Greenland, at one of the stations of the Moravian brethren, on the 19th and 20th of January, 1833, to commemorate the departure of the missionaries from Herrnhut for Greenland, a land where Christianity could at first make so little impression, but where it has since made the most happy progress. "The Moravian Church," it is remarked, "is the first of all the Protestant Churches which remembered the command of our Saviour 'to preach the Gospel to every creature;' no other Missionary Society now existing, can yet celebrate a centenary jubilee." We do not know that any society now existing commenced the work of sending the Gospel *to the heathen* so early as the year 1733, yet there is a Missionary Society which has done much for their benefit, the centenary jubilee of which might have been celebrated in the year 1801. We refer to the English "Society for the Propagation of the Gospel in Foreign Parts." It was formed *chiefly* for the benefit of the English "*plantations, colonies* and *factories,*" which were represented at the time of its formation as being generally destitute of religious instruction, yet in India, and other parts, the heathen near the English settlements shared the benefits of the Society's instructions, many of its missionaries having been employed among them. It has operated in conjunction with the "Society for Promoting Christian Knowledge," by which that model of missionaries, the apostolic Swartz, was employed in India for 20 years.—*Episc. Rec.*

Rome.—"In Rome every thing is going on quietly, and the Pope is very much beloved by all. He went a few days ago on a visit to Subiaco, and his journey was like a triumphal procession; such was the joy and enthusiasm with which the people received him along the way. The ceremonies of Holy Week were very splendid this year. The washing of the feet by the Pope, was performed in St. Peter's, to give the assembled crowds an opportunity of being present at it. The young King and Queen of Naples came to Rome to see the ceremonies, and gave much edification by their piety. In the Institution called the *Trinita de' Pellegrini,* where pilgrims coming to Rome during Holy Week are received and provided for during their stay, cardinals, prelates, princes, and others of the first nobility of Rome, serve them at table, and wash their feet on Holy Thursday evening. In the female part of this establishment, the most noble Roman ladies perform these offices of charity and humility toward the poor women who come from the country during Holy Week. The Queen of Naples wished to assist with them this year, and she washed the feet of several poor country women, and served them at table."—*Catholic Herald.*

ACKNOWLEDGMENTS.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums:

From Miss Duyckinck,	$10 00
" A. B. McDonald, annual subscriber,	4 00
" J. F. Depeyster, "	3 00
For the Infant School of the Church of the Epiphany,—	
From G. C. Verplanck,	5 00
" a lady of St. George's Church,	5 00
	$27 00

LEWIS PHILLIPS, *Treasurer,*
At the office of the Howard Insurance Company,
No. 54 Wall-street.

MISSIONARY BRANCH OF THE EDUCATION AND MISSIONARY SOCIETY.

A SERMON will be preached, and a collection made in St. Clement's Church on Sunday morning next, for the benefit of the *Missionary branch* of the *Education and Missionary Society* of the Diocese of New-York, which at present urgently requires the contributions of every friend of the Church.

STANDING COMMITTEE OF THE DIOCESE OF NEW-YORK.

August 4, 1834.—THE Canonical Certificate was this day granted and signed in favor respectively of Rev. Jesse Pound and Rev. William Stanton, applying for Priests' Orders; of Johnson A. Brayton, and Isaac Sherwood, applying for Deacons' Orders; and of George Ogle applying to be admitted a Candidate for holy Orders.

W. CREIGHTON, *Secretary.*

EMMANUEL CHURCH.

The Wardens and Vestrymen of Emmanuel Church give notice, that Divine Service will be held in the Protestant Episcopal School-room, corner of Canal and Varick streets,—commencing on Sunday mornings at half-past ten o'clock, and on Sunday evenings at half-past seven o'clock.—(Seats free.)

Calendar.

AUGUST.

10.—11th Sunday after Trinity.
17.—12th Sunday after Trinity.
24.—13th Sunday after Trinity, and St. Bartholomew.
31.—14th Sunday after Trinity.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 7th, from the following persons, viz.:—

A. Walsh, *with remit*—Rev. J. C. Rudd—Postmaster, Sterling—Rev. C. E. Gadsden—C. Richmond—Post-Office, Rhinebeck—S. Williams—Post-Office, Troy.

Received by the General Protestant Episcopal Sunday School Union.

William M. Morrison, *with draft*—Orrin Terry—Sidney Babcock.

PRESS DEPOSITORY,

46 Lumber-street.

STANDARD WORKS AND PARISH LIBRARY.

THE Standing Committee of the Protestant Episcopal Press have it now in their power to announce the completion of the Fourth and Sixth Volumes of the "Standard Works."

The great delay which has prevented the appearance o these volumes, the Committee beg to assure the subscribers and the friends and patrons of the Press, has been owing to a series of unlooked-for and untoward events which put it out of the power of the Editor, the Rev. Mr. Whittingham, to complete them sooner.

The recent departure of Mr. Whittingham to the south of Europe for the recovery of his health, which had been seriously impaired in the service of the Church, it is hoped will be received as a sufficient apology.

In order to secure greater safety in their transmission, subscribers, and others who may desire them, are respectfully requested to indicate to the Agent of the Press, the mode of conveyance they would prefer. Changes of residence, &c., render attention to this request the more necessary, as from such causes the failures of the parcels to reach the hands of the individuals to whom they are addressed would be attended with inconvenience to them, and loss to the Press.

The series of "Standard Works," in six volumes, is combined with and form a part of the "Parish Library," consisting of thirteen volumes, and may be obtained at the Press either together or separately, at the option of the purchaser.

For the information of Episcopalians throughout our country, and in the hope that the several periodicals of the Church will give as extensive currrency to the same as possible, a list of the titles of the several volumes composing the "Parish Library" is appended.

STANDARD WORKS

Adapted to the use of the Protestant Episcopal Church in the United States. Edited by W. R. Whittingham, A. M.

Vol. I. Leslie on Deism—West on the Resurrection. With a general and special Prefaces, Biographical Memoirs and Notes.

Vol. II. Sumner on Apostolical Preaching, and on Ministerial Duty. With a Preface and Notes.

Vol. III. The Apology for the Church of England, and a Treatise on the Holy Scriptures. By Bishop Jewell. With a Preface, Biographical Memoir and Notes.

Vol. IV. A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr: with an Introduction and brief Notes illustrative of the Ecclesiastical History of the first two Centuries. By the Rev. Temple Chevallier, B. D., late Fellow and Tutor of Catharine Hall, Cambridge, England.

Vol. V. Gibson's three Pastoral Letters—Horne's Letters on Infidelity and to Adam Smith. With Preface, Biographical Memoirs and Notes.

Vol. VI. A Practical Discourse concerning a Future Judgment. By Wm. Sherlock, D. D.

PARISH AND RELIGIOUS FAMILY LIBRARY.

VOLUMES I., II., III., IV., V., VI., same as above.

Vol. VII. A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion. By John Bird Sumner, D. D.

Vol. VIII. First Series of Dr. Bowden's Letters to Dr. Miller: with a Preface. By the Right Rev. Benjamin T. Onderdonk, D. D.

Vol. IX. A Series of Letters addressed to the Rev. Dr. Miller, in Answer to his Continuation of Letters concerning the Constitution and Order of the Christian Ministry. By the late Rev. John Bowden, D. D.

Vol. X. Piety without Asceticism, or the Protestant Kempis: a Manual of Christian Faith and Practice, selected from the Writings of Scougal, Charles How, and Cudworth: with Corrections, and occasional Notes. By John Jebb, D. D., F. R. S.

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Vol. XII. A Practical Exposition of the Gospel of St. Luke, in the form of Lectures, intended to assist the Practice of Domestic Instruction and Devotion. By John Bird Sumner, D. D.

Vol. XIII. Lives, Characters, and an Address to Posterity. By Gilbert Burnet, D. D. With the two Prefaces to the Dublin editions. Edited, with an Introduction and Notes, by John Jebb, D. D., F. R. S.

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To the Editor of the Churchman.

REV. SIR,—I send another of Crashaw's pieces, which you may perhaps like to publish. Φ.

An Hymne of the Nativity,

Sung by the Shepheards.

BY RICHARD CRASHAW.

COME we shepheards whose blest sight
Hath met love's noone, in nature's night,
Come lift we up our loftier song,
And wake the sun that lies too long.

Gloomy night embrac't the place
Where the noble Infant lay,
The Babe look'd up and show'd his face,
In spite of darkness it was day:

We saw thee in thy balmy nest,
Bright dawn of our eternall day!
We saw thine eyes break from their east,
And chace the trembling shades away.

Welcome all wonders in one sight!
Eternitie shut in a span!
Summer in winter, day in night,
Heaven in earth, and GOD in man:

To thee meeke Majestie! soft King
Of simple graces and sweet loves;
Each of us his lamb will bring,
Each his paire of silver-doves.

And when young Aprill's husband showers,
Shall blesse the fruitfull Maia's bed,
We 'el bring the first-borne of her flowers,
To kisse thy feet, and crowne thy head.
To thee, dread Lamb! whose love must keepe
The shepheards more, than they their sheepe.

CHURCH DOCUMENTS.

BISHOP MEADE'S ADDRESS TO THE CONVENTION OF THE DIOCESE OF VIRGINIA.

(Concluded from page 704.)

ON the afternoon of the Sabbath just mentioned, I rode to Brentsville, where I preached in the court-house to a full assembly of attentive hearers. I am happy to inform the Convention that these two places are now enjoying the regular, though too unfrequent services of the Church. The Rev. Mr. Berkeley, though engaged in completing his studies at the Seminary, finds time to visit each of them once in four weeks. We hope the time is not far distant when more frequent services will be rendered. I next visited Dumfries, where I preached on Monday, and was followed by an exhortation from Mr. Adie. I then proceeded to Alexandria, in order to meet the managers of the Education Society, and the trustees of our Seminary. I also preached on Friday night in Alexandria. On Saturday I reached Fredericksburg, and preached there on Sunday, administering the rite of confirmation. On Monday I proceeded to Richmond, and preached on Tuesday night in the Monumental Church. On Wednesday morning I left Richmond in the steam-boat, and reached Shirley, the seat of Mr. Hill Carter, in time to meet a congregation at the old Westover Church, by 12 o'clock. This excellent building has been neatly fitted up, and is now a decent and comfortable house of worship. A goodly number of families attached to our communion, assemble in the Church of their ancestors, every other Sabbath, under the ministry of one of the Alumni of our seminary. On the following day, I preached at the Lower Church, which is a new building, erected within the last two years. The friends of our Church in Charles City, are able and I believe willing henceforth to support a minister, and I therefore regard this parish as one permanently established. On Friday morning I again got into the steam-boat and went as far as James City, landing where Mr. Bassett's carriage was ready to convey me to Williamsburg. I tarried four days in Williamsburg, and preached or lectured eight times, assisting also in the communion. My next field of labor was Gloucester county, where I preached five days in succession, twice at Abingdon Church, and three times at Ware Church, administering the communion and confirmation at the latter place. On one of these occasions I was called upon to perform the funeral rites over the remains of one of the most pure and pious of the saints of GOD on earth, Mrs. Dr. Nelson of that parish, who, from early youth, had been a lively specimen of the beauty of holiness. On the evening of Saturday, I preached to the servants at Dr. Taliaferro's, and on the next evening lectured at Mr. Roy's in Matthews county. On Monday morning, through the great kindness and generosity of Mr. Tomkins of that county, a packet was ready to carry myself and Mr. Cole to the Eastern shore, which we reached in the course of the afternoon, and were enabled to have a service at the house of Mrs. Parker in Eastville, the same night. On the next day we had divine service, morning and evening, in the new church at Eastville. On Wednesday morning I preached at Hungar's Church, an old and venerable edifice. In the afternoon at Bellhaven, and at night, in conjunction with Mr. Cole, at Mr. Wyatt's. On Thursday we passed into Accomack county, when I preached at Pongoteague Church, another venerable building, more than 130 years old, but still firm and in good repair. Here I baptized four children, two whites and two colored. In the afternoon I discoursed on confirmation, after a sermon from Mr. Cole, and at night I preached at Anancock, some miles distant. On the following day I preached again at Pongoteague, baptized one adult, confirmed five and administered the communion. At night I preached again to a full house at Mr. Bayne's. I preached again on Saturday morning at the same church, organized an Education Society, and in the afternoon proceeded to Judge Upshur's in the neighborhood of Hungar's Church, where I again preached on the following day, being the Sabbath, and administered the communion. On the evening of the same day, I exhorted after Mr. Cole, at Eastville, preached there the next day and confirmed six persons. I was much encouraged by the zeal of a goodly number of our remaining friends in Northampton and Accomack, who determined, by uniting their contributions, to secure to themselves the services of a missionary, in addition to those which they already enjoy. I have been pleased to hear that they have obtained the object of their wishes. Having concluded my duties on the Eastern shore, I crossed the Bay and reached Norfolk on Wednesday evening. On Thursday, I went to Suffolk and preached there that night, exhorted also the following night, after Mr. Boyden, who accompanied me to that place. On Saturday, I returned to Norfolk and lectured at the house of Mr. Pollard in the evening. In the morning, which was the Sabbath, I preached for Dr. Duc-achet; in the afternoon for Mr. Wingfield at Portsmouth, and at night, returning to Norfolk, at St. Paul's for Mr. Boyden. On Monday night, I again preached for Mr. Boyden, and leaving Norfolk the following day, spent the night at Old Point, and preached to the officers and soldiers stationed at that place. After this, I returned without delay, and reached home by the following Sabbath. Since then I have taken no long journey, nor performed much Episcopal duty. I visited the District during the winter, chiefly with the view of attending the annual meeting of the American Colonization Society. I spent one Sabbath in Washington and Georgetown and one in Alexandria. I have also visited Winchester twice and confirmed six persons; Wickliffe once, confirming two persons, and Cool Spring in Fauquier county once, confirming five. On each of these occasions, (with one exception,) I spent two days in preaching and administering the Lord's supper. I have only to annex to this rapid narrative of my Episcopal labors, the few particulars occurring on my journey to this place. I reached Luray in company with Mr. William M. Jackson, on Tuesday the 13th, and preached there on the afternoon of the day; on the same evening, I baptized a child at the house of Mr. Blackford, and united in religious services with Mr. Jackson at a school house where worship is often held for the benefit of the workmen who are employed about the iron works of Mr. Blackford.

On the following morning, before leaving that place, I administered the rite of confirmation to Mrs. Blackford, whose age and infirmity prevented her attendance on any public place where that office was performed. On the evening of the same day we reached Col. Lewis's in the neighborhood of Port Republic, and on the following morning preached at that place.

On Saturday the 17th, we reached the place in which we are now assembled. On the following day, I accompanied the pastor of this congregation to a new Church, about seven miles distant, when I consecrated to the service of GOD a neat brick edifice, which was not large enough to hold the numbers which desired admission. I preached twice on that day to large assemblies of attentive hearers. On the evening of the same, I preached to the servants at the house of Mr. Churchman. On Monday morning, according to notice, I again attended at the same interesting spot, when, after a sermon from Mr. Wm. Jackson of Frederick Parish, I addressed them at some length, on the subject of confirmation, and then, after an interval of an hour, the house was again filled, when I first preached and then administered the rite of confirmation to seventeen persons. This congregation has been the child of many prayers and much anxiety to its present and former pastor, and may it realize all their fondest hopes and expectations.

Having thus rendered an account of my journeyings and public ministrations, it may not be improper to mention two humble efforts made during the interval of the above-mentioned visitation, to promote the cause of religion in our Church and our land. In compliance with your request of our last Convention, I have written and circulated a pastoral letter on the very important duty of giving religious instruction to our servants. I know the difficulties of the task, but I know that both ministers and people are far too ready to magnify these difficulties, and satisfy themselves with very insufficient excuses for its neglect. If the love of immortal souls, which is the true spirit of CHRIST, did but reign in our hearts as it ought to do, we should be more apt to teach these, our poor ignorant fellow creatures, and less apt at finding out excuses for our neglect of them. I commit the feeble effort in their behalf to GOD and your consciences, hoping that it may not be altogether in vain.

I have also just completed the publication of a small book of family prayers, which I trust may be an acceptable offering to GOD and to the Christian families under our charge. If the work shall only induce one family to worship GOD which has hitherto neglected it, or shall assist to the better performance of this duty one which may already have lived in the performance of this godly practice, I shall be abundantly rewarded for any labor expended on the collection. If my brethren, after examination, shall approve the collection, they will of course recommend its use to their congregations.

And now, commending these my feeble endeavors to the favor of Him without whom nothing is holy, nothing is strong, I submit this record of the same to my brethren and friends, and assure them of my continued and increasing affection for them all.

W. MEADE,
Assistant Bishop of Virginia.

DOCTRINAL.

EXTERNAL ORDER.

(Continued from page 704.)

AGAIN—You represent the existence of unaffected piety out of the visible Church as a difficulty of no easy solution;[a] and you expressly declare, that if mercy is extended to any who are not members of that Church, it must be in some extraordinary and unknown way.[b] Now, the covenanted way is surely the ordinary way in which GOD dispenses mercy. To say, then, that if mercy is extended to persons out of the visible Church, it must be in some extraordinary mode, is to say that none but the members of that Church have a covenanted title to salvation.

Let this subject be presented in another point of view.

It is the express doctrine of Presbyterial authors, and of Presbyterial standards, that remission of sin is to be obtained only by communion with the visible Church.

Mark the strong language of Calvin: "Forgiveness of sins is a benefit so proper to the Church, that we cannot otherwise enjoy it, but if we abide in the communion thereof. It is distributed unto us by the ministers and pastors, either by preaching the Gospel, or by ministering of the sacraments. Wherefore let every one of us think this to be his duty, nowhere else to seek forgiveness of sins, than where the LORD hath left it."[c]

The Confession of Faith of the English congregation at Geneva, treating of the visible Church, has these words—"Wherein standeth only remission of sin."[d] This confession, let it be recollected, was received and approved by the Church of Scotland.

We will now refer to the language of your own Confession of Faith, as drawn up by the Westminster divines. "The Lord JESUS, as King and Head of his Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins; to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasion shall require."[e]

The language used by Presbyterial societies, in excommunicating unworthy members, and in restoring them upon repentance, shows, in a very striking manner, the value which they attach to the communion of the visible Church. "Excommunication is the judicial excision of an offender from the visible Church of CHRIST, and a pronouncing him to belong to the kingdom of Satan."[f]

The same doctrine is laid down in the standards of the religious society to which you belong.[g]

The form of excommunication used by the Associate Reformed Church in North-America concludes with the following expressions:—"Therefore we did, and hereby do, in the name, and by the authority of the Lord JESUS CHRIST, actually excommunicate the said A. B., casting him out of the communion of the Church of CHRIST, and delivering him unto Satan, for the destruction of the flesh; that the spirit may be saved in the day of the Lord JESUS."[h]

The form of restoration in use in the religious society to which you belong, is in these words—"I do receive you into the communion of the Church, that you may be a *partaker of all the benefits of the Lord* JESUS *to your eternal salvation.*"[i]

It is, then, the Presbyterial doctrine that pardon is to be obtained only in the visible Church;[j] that the officers of that Church have power to remit and retain sins, to open and shut the kingdom of heaven; and that the excommunication of an offender is a formal delivery of him to Satan.

We see now the precise degree of importance which is attached by your society to Presbyterial ordination. As the visible Church is made to rest upon Presbyterial ordination, the value which is given to the one must, of course, be given to the other. Now it is only in the visible Church, according to the standards of your society, that remission of sin can be obtained, or that there is any covenanted title to salvation. Pardon and salvation, then, are secured by covenant to such societies as are founded on Presbyterial ordination, and to such only.

In perfect consistency with these principles, Dr. McLeod expresses himself in the following very pointed language: "A person who is not ordained to office by a presbytery has no right to be received as a minister of CHRIST: his administration of ordinances is invalid: no divine blessing is promised upon his labors: it is rebellion against the Head of the Church to support him in his pretensions: CHRIST has excluded him in his providence from admission through the ordinary door; and if he has no evidence of miraculous power to testify his extraordinary mission, he is an impostor."[k]

Is it possible, Sir, to imagine claims more exclusive than those which are set up by Presbyterial authors, and by the standards of Presbyterial associations?

You tell us, it is true, that wherever certain internal qualifications are to be found, there the visible Church is to be found. But this is absurd. A VISIBLE CHURCH DISTINGUISHED BY INVISIBLE MARKS! If internal qualifications will constitute a Church, the Church may exist without either ministry or ordinances. The standards of your society are perfectly correct on this subject. They make the Church a visible society: they represent the ministry and ordinances as essential to its existence. In talking of a Church made up of internal qualifications, you are directly at war with Scripture, with the standards of your society, and with common sense.

But you have a way of presenting this part of the subject which it is necessary particularly to consider. You make no scruple in admitting the validity of Episcopal ordination; and this you never fail to plead in proof of your great liberality. But let us place the subject in its true point of light. You admit the validity of our mode of ordination. But upon what ground do you admit it? Simply on the ground that it is IN FACT PRESBYTERIAL. As far as Presbyterianism extends, valid ordination extends: the moment Presbyterianism ceases, valid ordination ceases. Thus you say expressly—"It is only so far as any succession flows through the line of *presbyters*, that it is either regular or valid. It is the *laying on of the hands of the presbytery* that constitutes a scriptural ordination; and it is because Episcopal bishops are presbyters, and assisted in all ordinations by other presbyters, that we consider their ordaining acts, on the principles of Scripture and primitive usage, as valid."[l]

No clerical succession is regular except that which flows through the line of presbyters. It is only by the laying on of the hands of the presbytery that a scriptural ordination can be performed. Ordination in the Episcopal Church is valid only on the ground that it is performed by a presbyter, with the assistance of his fellow presbyters. And it is in this view of the subject alone that you regard ordinances Episcopally administered as of any significance. "It is improper to countenance the usurpations of prelacy, or the irregularities of independency; but as the ministry is essentially Presbyterian, upon this principle there is no necessity for re-ordaining or re-baptizing any who have had these ordinances in the communion of the Independent or Episcopal Churches."[m]

This, Sir, is not less your doctrine than the doctrine of Dr. McLeod; indeed it is, and ever has been the fundamental principle of the Presbyterial association. The Westminster divines lay it down in the most express terms; and in that part of the standards of your society which prescribes the mode of ordination, the ground is unequivocally taken of *apostolic example*.[n] In fact, so rigidly is the principle of ordination by a presbytery insisted upon among you, that you will not admit the validity of an ordination performed by a *single* clergyman, on any other ground than that which may be furnished by a case of necessity. For this, too, no passage from your standards can be adduced. You merely throw out the idea as one, which, you suppose, if the case should occur, would receive the sanction of your brethren.

"If any preceding or subsequent passage in our public standards had asserted, or even intimated, that no minister is lawfully ordained but one who has been set apart *exactly in our mode*, there would be some pretext for this cavil."

It might be difficult to ascertain the precise idea which you mean to convey in this passage. The words, "*exactly in our mode*," are carefully marked in Italics. Well, Sir, if you do not represent it as essential to the validity of ordination that it be performed *exactly* in the Presbyterial mode, you at least require that it be performed *substantially* in that mode. Unless, then, ordination be substantially Presbyterial, it is good for nothing. If a religious society happen to possess this mode of ordination, it may be admitted to be a Church; if not, its pretended clergymen are impostors, and they who attend upon their ministrations are guilty of rebellion against GOD. True—Episcopal ordination is valid; but it is Presbyterianism that makes it so. There is a great deal of corruption about it; but it has, nevertheless, a Presbyterian tincture; just enough of that tincture to preserve it from absolute putridity. Let it be remembered, too, that in admitting the validity of our mode of ordination, you act under the impulse of an imperious principle of necessity. You are seceders from the Episcopal Church. The founders of your society were ordained by bishops. If, then, Episcopal ordination be a nullity, you have no ministers, and, of course, no ordinances. In fact, you are obliged to take the validity of our ordination for granted; it being the foundation on which your whole fabric rests. Episcopacy has always been branded by your society as anti-christian. The Westminster divines, and the General Assembly of Scotland, denounced it as a popish and wicked hierarchy. By the Associate Reformed Church in this country the epithets *unscriptural* and *anti-christian* are, without ceremony, applied to it. You fail not to express yourself very freely on the subject; charging our venerable Church with having departed widely from the primitive model; and representing the imparity of her ministry as the corrupt result of ecclesiastical intrigue and ambition. But still you are all under the hard necessity of recognising the validity of Episcopal ordination; having no other method of saving yourselves from destruction. And for the pure purpose of self-preservation you admit us to be a Church; a very corrupt one, truly, but still a Church. We, unfortunately, are not able to return the compliment. Well—you represent us as a corrupt Church; and we hold you to be schismatics; utterly denying that you have either ministry or ordinances.

So far from admitting Episcopal ordination, *as contradistinguished from Presbyterial*, to be valid, you brand it as an act of rebellion against GOD. Now, the standards of our Church regard the bishop as a superior officer, who alone conveys the ministerial authority: the presbyters being associated with him merely to guard the exercise of the power, and on no other ground than that of ecclesiastical usage. It is the express doctrine of our Church that the bishop ordains by virtue of his apostolic character. All this you exclaim against as corrupt and monstrous. Thus, viewed with a Presbyterial eye, our clergymen are ministers of CHRIST; viewed with an Episcopal eye, they are presumptuous intruders into the vineyard of the LORD. By this mode of double construction, you save yourselves from all harm; while you consign us over as rebels and apostates.

Do you bring such conduct, Sir, in proof of the very low nature of your pretensions?

I appeal to every man of candor whether claims more exclusive could possibly be set up.

Presbyterianism is the source from which all valid administration of divine ordinances is derived. Where only a partial departure from the Presbyterial mode of ordination has taken place, the clerical office is not absolutely lost; it not being necessary that such mode be *exactly* followed. If, under such circumstances, the ordination be valid, it derives its validity from being *substantially* Presbyterial. Where the departure from Presbyterianism is *substantial*, the clerical office is lost; the Church is lost; and there is nothing to rely upon but uncovenanted mercy.

(To be continued.)

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[a] Letters, p. 344.
[b] Continuation of Letters, p. 44.
[c] Calvin's Institutes, book iv. chap. i. sect. 22.
[d] The Confession of Faith used in the English congregation at Geneva; received and approved by the Church of Scotland, article iv.
[e] Westminster Confession of Faith, chap. xxx. sect. 1, 2.
[f] Constitution and Standards of the Associate Reformed Church in North-America, p. 525.
[g] Presbyterian Confession of Faith, chap. xxx. sect. 3. Directory for Worship, chap. x.
[h] Constitution and Standards of the Associate Reformed Church in North-America, p. 580.
[i] Directory for Worship, chap. x. sect. 8.
[j] This is laid down generally. It is not meant to say that pardon and salvation are represented by Presbyterians as impossible out of the visible Church, but merely that they state it as the general rule of the divine economy, that pardon is dispensed, and salvation bestowed only through the medium of that Church. This is also the Episcopal doctrine. It is the obvious doctrine of Scripture. Greater stress no Protestant has ever laid upon communion with the visible Church than is laid upon it in the standards of Presbyterial societies.
[k] Ecclesiastical Catechism, pp. 29, 30.
[l] Letters, p. 347.
[m] Ecclesiastical Catechism, p. 31.
[n] Form of Government, chap. xiv. sect. 12.

VARIETIES.

RULES FOR SERVANTS.

FROM the very general complaints that are made by masters and mistresses of families respecting the conduct of servants, we feel assured that our readers will thank us for the following rules, of which they can make a fair copy, and place them in a situation where they *must* be frequently seen by their domestic assistants:—

1. A good character is valuable to every one, but especially to servants, for it is their bread; and without it they cannot be admitted into any creditable family; and happy it is, that the best of characters is in every one's power to deserve.

2. Engage yourself cautiously, but stay long in your places; for long service shows worth, as quitting a good place through passion is a folly, which is always repented of too late.

3. Never undertake any place you are not qualified for; pretending to do what you do not understand exposes yourself, and what is still worse, deceives them whom you serve.

4. Preserve your fidelity; for a faithful servant is a jewel, for whom no encouragement can be too great.

5. Adhere to truth; for falsehood is detestable; and he that tells *one* lie must tell *more* to conceal it.

6. Be strictly honest, for it is shameful to be thought unworthy of trust.

7. Be modest in your behavior; it becomes your situation, and is pleasing to your superiors.

8. Avoid pert answers; for civil language is cheap, and impertinence provoking.

9. Be clean and neat in your person and business: for nothing pleases more than cleanly habits; beside, sluts and slovens are disrespectful servants and never observe any order in their different employments; *without* a proper *method*, every thing is in confusion; *with* it, both time and labor are saved, and much credit gained.

10. Never tell the affairs of the family you belong to; for that is treachery, and often makes mischief; but keep their secrets as carefully as you would your own.

11. Live friendly with your fellow-servants, for the contrary destroys the peace of the house; yet if you discover dishonest practices, it is your duty, at once, to reveal them to your employer.

12. Above all things avoid drunkenness; it is a sure inlet to vice, the ruin of your character, and the destruction of your constitution.

13. Prefer a peaceable life with moderate gains, to great advantages with irregularity.

14. Save your money, for that will be a friend to you in old age; be not expensive in dress, nor marry too soon.

15. Be careful of your mistress' property; for wastefulness is a sin.

16. Never swear; for that is a sin without a shadow of excuse; as there is no pleasure in it.

17. Be always ready to assist a fellow-servant; for good nature gains the love of every one.

18. Never stay when sent out on a message; for waiting long is painful to a mistress, and quick return shows diligence: beside, remember that your mistress pays you for your time, and if you rob her of it you are as much guilty of fraud and dishonesty, as the tradesman who gives false weight or false measure.

19. Rise early, for it is difficult to recover lost time; and this habit will give you much leisure during the day.

20. The servant that often changes place, works only to be poor; for "the rolling stone gathers no moss."

21. Be not fond of increasing your acquaintance; for visiting leads you out of your business, and puts you to an expense you cannot afford; and, above all things, take care with whom you are acquainted, for persons are generally the better or the worse for the company they keep.

22. When out of place, be cautious where you lodge; for living in a disreputable house puts you on a footing with those that keep it, however innocent you are yourself.

23. Never go out on your own business without the knowledge of the family, lest in your absence you should be wanted; for leave is light, and returning punctually at the time of your promise, shows obedience, and is a proof of sobriety.

24. If you are dissatisfied in your place, mention your objections modestly to your master or mistress, and give a fair warning, and don't neglect your business or behave ill, in order to provoke them to turn you away, for this will be a blemish in your character, which you must always have from the place you last served.

Lastly, and above all, recollect St. Paul's admonitions, Eph. vi. 5-8:—

"Servants be obedient to them that are your masters according to the flesh, in singleness of your heart, as unto CHRIST. Not with eye service, as men pleasers; but as the servants of CHRIST, doing the will of GOD from the heart; with good-will doing service as to the LORD, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive of the LORD whether he be bond or free."—*Falmouth Packet.*

THE following happy selection has been sent us by our obliging correspondent, J. M. K.

PARTY PREJUDICE.

An Allegory.—Some time since, a number of young people having spent a day out of town in mirth and festivity, and one of them accidentally looking out of the window about midnight, the form of something all in white presented itself just before them. "What can this be?" was the general cry. "What, at this time of night, but an apparition," was the general answer. And as there are always some persons who pretend to see further than others, so it happened here: one of these penetrating geniuses soon discovered that what they then saw was exactly in the form of an old Jew with a long beard; several of the company were immediately of his opinion, and as well as himself, could bring a variety of proofs of the likeness of the apparition to a real Jew with a beard, &c., while another who set himself up for the head of a party, strenuously insisted that what they saw was "exactly like a ram!" The multitude was now of course divided into two parties. Many who did not take the trouble to examine for themselves, naturally holding with their chiefs. "It is a Jew," said one: "It is a ram," said another! A coolness, as may be expected, was the natural consequence of this difference, and this difference produced so much ill blood, that the rancor of the parties seemed to increase with their inclination to dispute; neither of them would any longer sit with each other. Those who maintained that the apparition resembled a Jew, went so far as to affirm that he had an aquiline nose, while others insisted it was a snub! The other party, who supposed the apparition to resemble a ram, hearing this nice distinction, immediately fancied they saw some alteration in the horns of the ram; some asserting they were turned inwards, others outward! This produced new divisions, and four parties were now made out of two; and so inveterate were they toward each other, that notwithstanding the necessity they were under to take some refreshment, none of them would any longer eat or drink together. The object in dispute grew more and more complex; proof was brought against proof, objection against objection, but to no purpose; for nothing but force would have decided the difference, if some persons of more prudence and fortitude than the rest had not proposed to go and examine the object of all this clamor. Yet, incredible as it may appear, this rational proposal was generally discountenanced, as profane and presumptuous! However, as day began to dawn and the light increased, in spite of all their objections, to the utter confusion and astonishment of them all, it was clear that the apparition had not any resemblance to an old Jew with a long beard, nor yet a ram: and that of course an aquiline or a snub nose was entirely out of the question; the supposed spectre being neither more nor less than an old withered oak tree.

Application.—The disputes and the objects of them here delineated are a lively picture of several of those which have divided the opinions and affections of the Christian world for so many ages past. The persons who proposed an examination of the proposed spectre, are representations of those great reformers to whom we owe the light of day in opposition to darkness and Popish error.

MORAL GRANDEUR.

THE Rev. Mr. Burroughs, at the late centennial anniversary at St. John's Church in Portsmouth, thus beautifully illustrates moral grandeur. It is alike consistent, grand and emphatic.

"What is moral grandeur? It is the singular combination of the most pure and elevated principles, and eminent virtues, brought into action by uncommon impulses and formidable difficulties and conflicts. It is not produced in the calm stream of peaceful life, where struggles are comparatively nothing, and where all may attain to the beauty of moral excellence. It is formed in the crisis of moral convulsions. It is the noblest energy of man meeting with conscious rectitude, unparalleled firmness, and unruffled spirit the severer assaults of the tremendous powers of darkness. It is born in the hour of some awful civil hurricane, and nursed amid the tempests of life. It rides on the vollied lightnings of a revolution, and conducts them away with safety and blessing. Its features are painted on the dark canvas of the retiring clouds of distress, with all the grace and magnificent colorings of the rainbow. It holds dominion over every evil passion, and is the faultless model of self-government and unbending integrity. It is a spirit of simplicity, that rises above, and disdains the external decorations of life. It aims at the public good, without the alloy and pollution of selfishness; and accomplishes its lofty purposes, only by means that the loftiest spirits of heaven would approve. It finds nothing in the universe to weigh against freedom and truth. It regards the divine law, the obligation of duty, the judicial majesty of conscience, above all the menaces of peril, the insidious eloquence of private interest, and the tempting overtures of personal aggrandizement. Amid the imperious claims of virtue and truth, it surrenders, when required, every thing, and even life itself, as a triumphant sacrifice, without hesitation or regret, with a firm step, a seraphic serenity of demeanor, and a martyr-like zeal and majesty. Such was the moral grandeur that distinguished Washington."—*Revivalist.*

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